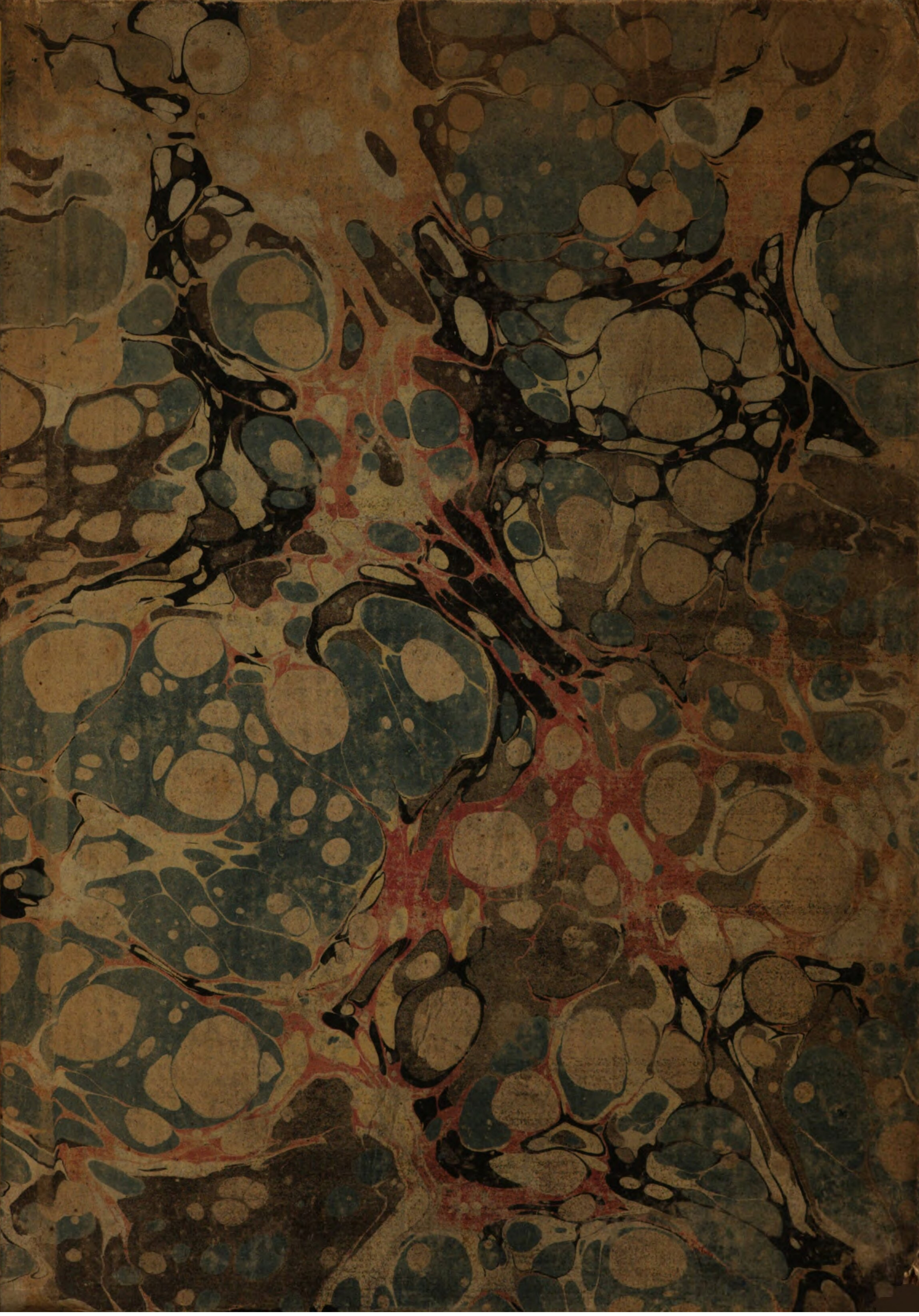
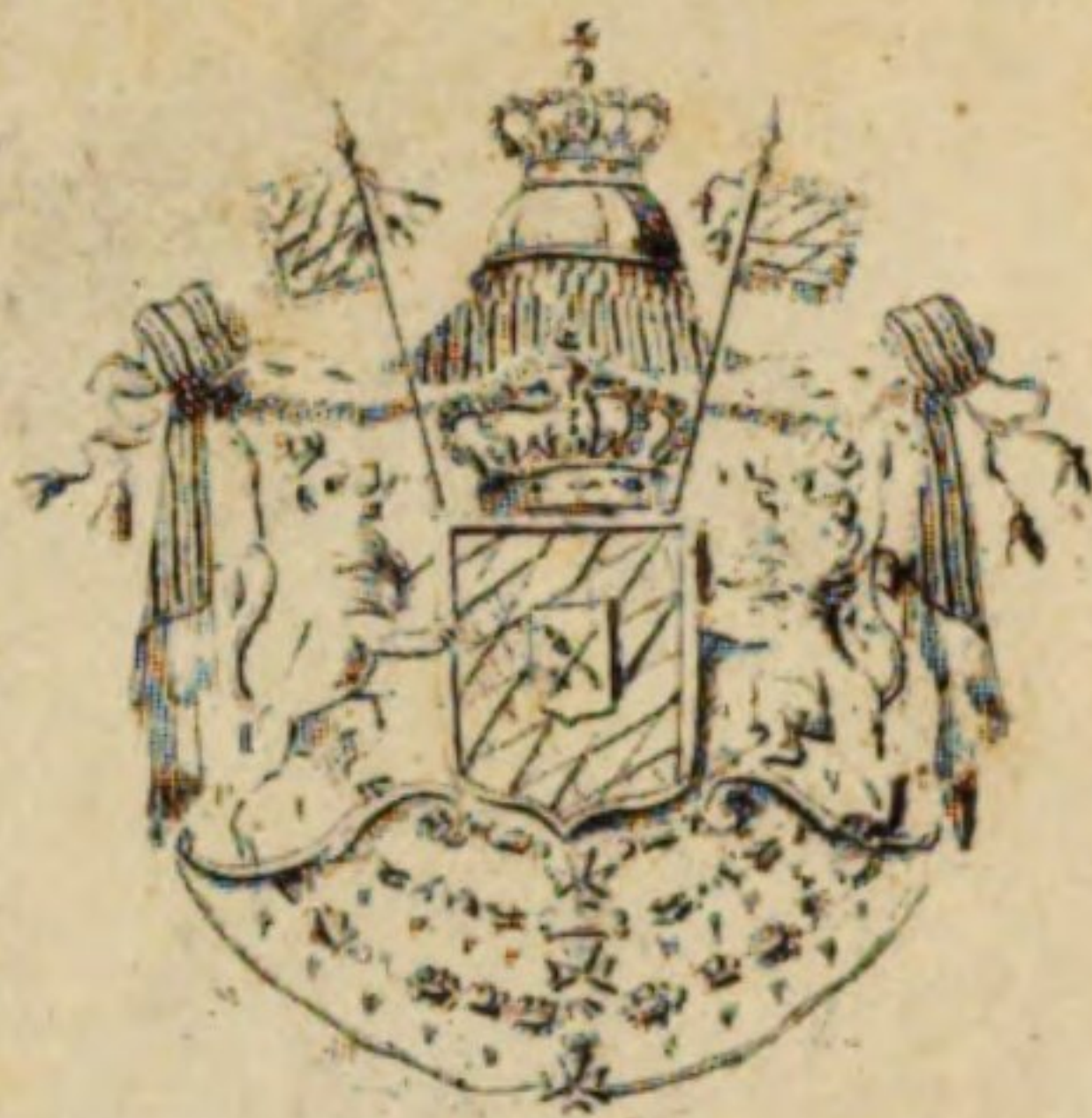


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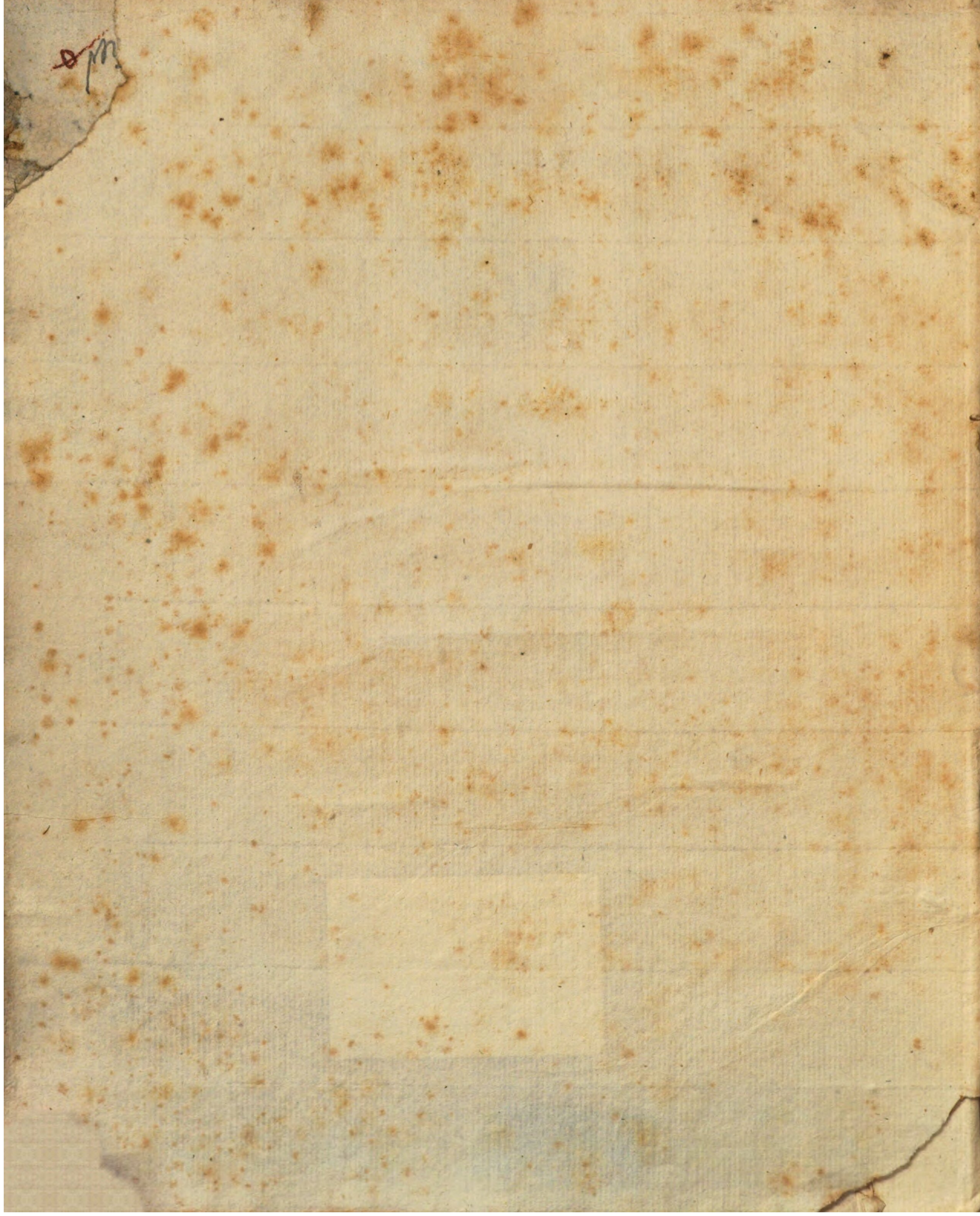
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M E M O I R

O F A

MAP OF THE COUNTRIES

COMPREHENDED BETWEEN THE

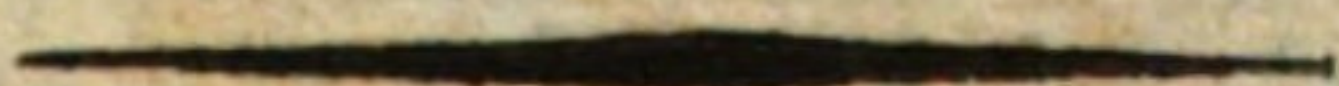
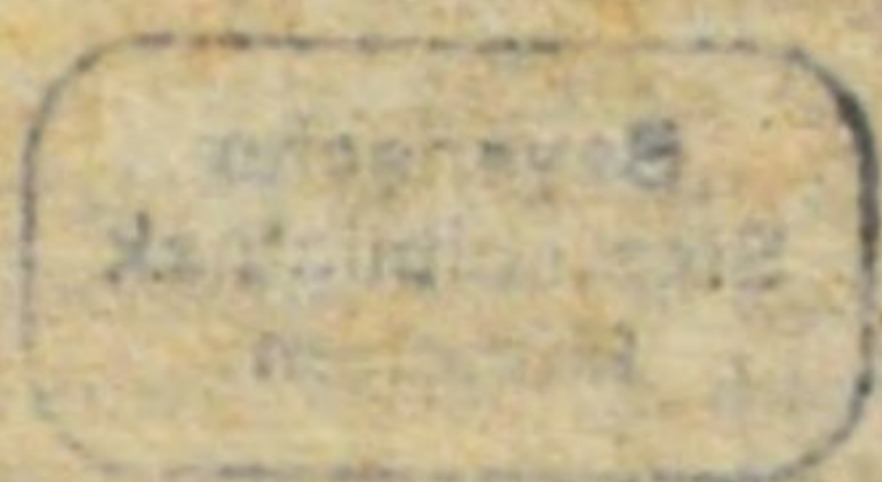
BLACK SEA AND THE CASPIAN;

WITH AN ACCOUNT OF THE

CAUCASIAN NATIONS,

A N D

VOCABULARIES OF THEIR LANGUAGES.



L O N D O N :

PRINTED FOR J. EDWARDS, IN PALL-MALL.

M.DCC.LXXX.VIII.

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M. DCC. LXXXIII.

P R E F A C E.

IT is hoped, that the Map now offered to the public, will be found to be much fuller and more accurate than any which has yet been published: it is still, however, very imperfect; and many errors will doubtless be discovered in it, when the countries that it represents shall have been completely and accurately surveyed.*

To such a map it seemed necessary to annex a few pages of narrative, and I flatter myself that I shall not be thought to have trespassed too much on the reader's patience. What I have offered is principally drawn from the first volume of Mr. *Guldenstaedt's Travels*—from various papers inserted in the *St. Petersburg Journal*—from Dr. *Reinegg's* Description of Georgia, published in a periodical work by Professor *Pallas*—from the materials contained in *Muller's Sammlung Russischer Geschichte*—and from

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some

* The latitude of the fort of *Mosdok* has been found to be $43^{\circ} 43' 46''$ North. Its longitude, according to the observations of Professor *Lowitz*, is $62^{\circ} 42' 30''$; but, according to Mr. *Guldenstaedt* (whom I have followed) $62^{\circ} 27' 30''$ East of Ferro. *Tiflis*, according to *Guldenstaedt*, is in $41^{\circ} 43' 40''$ North latitude, and very nearly on the same meridian with *Mosdok*, although it is generally placed above a degree farther to the eastward. *Kjssar* has been found to be in latitude $43^{\circ} 51'$ North, and its longitude, though it has not been observed, may be very nearly determined by its distance from *Mosdok*. Many other positions in the map have been pretty well ascertained by the marches of the Russian troops since the publication of *Zannoni's* map, which is incomparably the best I have yet seen. Upon the whole, I have reason to hope that I have laid down, with tolerable accuracy, the desert of Astrachan, the Russian line, the interval between that line and the high mountains, and the greater part of Georgia. The country of the *Lesguis*, Armenia, and the Turkish province of *Achalziché*, are principally taken from *Zannoni*. The peninsula of *Taurica*, and the island of *Phanagoria* (or *Taman*) are, I believe, correctly delineated, being copied from a survey made by order of Prince *Potemkin*; but their position is very likely to be erroneous, because the great chart of the sea of *Azof*, and the maps published by the academy of *St. Petersburg*, differ by more than a degree in the latitude of *Taganrok*; besides which, the direction of the sea of *Azof* is very differently represented. Such a difference could not be reconciled; and, by endeavouring to do so, I have perhaps placed the island of *Phanagoria* rather too far to the northward. As to the coast of the Black Sea to the eastward of *Sotchuk-Kalé*, it has never, that I know of, been surveyed by Europeans, nor do I think that any chart of that sea is at all to be depended on.

some manuscript relations which it is needless to particularize. The little which relates to ancient geography is taken from *Strabo*, *Pliny*, *Ptolemy*, and *Stritter's* Extracts from the Byzantine historians.

It would have been easy to increase the bulk of the Memoir, by extracts from *Olearius*, *Tavernier*, *Le Bruyn*, *Chardin*, *Tournefort*, &c.; but, whatever information can be drawn from them, is already inserted in every book of geography: besides which, as those travellers were unacquainted with the Caucasian languages, they appear to have frequently confounded in one description many very different nations.

THE classification of the inhabitants of Caucasus was communicated to me by Professor *Pallas*, and is inserted in his own words. Of the districts which he has enumerated, the greater number are to be found on the map; but some have been omitted from want of room, and many others because I was unable to ascertain their position with sufficient accuracy.

THE specimen of Caucasian languages is copied from the general vocabulary, compiled by order of the Empress of Russia, the words of which were chosen by herself, and are 130 in number. The different languages, however, are not equally complete: that of the Abkhas, in particular, is extremely defective. In copying the vocabularies, it has not always been in my power to express in English letters the sound conveyed by the original, because the Russian alphabet has signs for some vowels which we cannot pronounce, and because we have no uniform method of expressing even those vowels which are to be found in our own language.

MEMOIR.

MEMOIR, &c.

THE tract of country comprehended between the Don and Cuban rivers, is said to have been occupied by the Great Dukes of Russia as early as the tenth century, and to have continued in their hands until the end of the eleventh, when it fell, together with the rest of their possessions, under the power of the Tartars. On the division of that empire, it was included in the kingdom of Astrachan; and when that kingdom was conquered by *Ivan Vassilievitch*, in the 16th century, although the right to these lands reverted to Russia, the Khans of the Crimea were suffered to take and keep possession of them, without molestation from the succeeding Great Dukes, whose attention was engrossed by the newly-acquired port on the Caspian.

THE city of Astrachan is supposed to have been in very early times the general staple for the productions of Persia, India, and Arabia. In the 14th century, when the Venetians were in possession of the trade of the Black Sea, they drew from this

port to their staple at Tanais the Asiatic productions with which they supplied the southern parts of Europe, while the articles designed for the North were conveyed to the Russian town of Ladoga, on the Volkhov, from whence they were transported to the town of Wisby, in the isle of Gothland. The destructive expeditions of TAMERLANE had indeed forcibly diverted the trade of Asia from this channel to that of Smyrna and Aleppo; but although the new road is obviously most convenient for the productions of Arabia, the situation of Astrachan appears to be better calculated for the trade of Persia and Northern India. The recovery of this place, therefore, gave rise to many splendid speculations: the project of re-establishing its commerce was formed by several succeeding sovereigns, was nearly perfected by *Peter* the Great, and is not yet entirely relinquished. *Peter*, after securing the navigation of the Volga, established a line of forts extending from that river near the town of Zaritsin to the Don, and thus formed a barrier of sufficient strength to protect the empire against the incursions of the predatory nations to the southward; but he was soon tempted to a farther extension of his territories by the revolution which took place in Persia.

HUSSEIN, King of that country, had lost his crown by an insurrection to which the oppressions of his ministers had given rise, and which his own imbecillity had encouraged: the *Afgbans* were in possession of Ispahan; *Thamas*, heir to the throne,

throne, was a fugitive in his own dominions ; the Turks had taken up arms in order to profit of the weakness of Persia, and *Peter* was almost compelled to follow their example. He therefore fitted out a fleet at Astrachan to attend the motions of his army, which, following the western coast of the Caspian, took possession of the towns of Derbent and Baku, marched into Ghilan, and occupied nearly the whole of that fertile province, which was afterwards assured to him by a treaty with *Thamas*. Thus he became for a while sole master of the Caspian, but when, by a second revolution, the famous *Nadir Shach* became undisputed sovereign of Persia, the Empress *Anne* was glad to purchase some exclusive privileges for the trade of her subjects by the cession of a conquest which it was no longer practicable to retain. On this occasion, the Russian settlements which had been made with a view to preserve the communication between Russia and Ghilan, were removed to Kislar, a town which had received the inhabitants of the ancient Terki ; and for the protection of these settlers it became necessary to fortify the river Terek. A new line was therefore begun, but it advanced so slowly, that in 1763 the redoubts extended no farther than Tschervlenova, a Cofak village about 107 English miles to the westward of the mouth of the river. In the course of the same year the fort of Mosdok was built about 66 miles farther westward, and in 1770, with a view to secure the intermediate space, 850 Cofak families from the Don and Volga regiments were established at Naur,

which lies about half way between the two preceeding posts. Since that time the lines have been gradually extended so as to reach the sea of Azof, and to secure the whole space included between that sea and the Caspian.

By the completion of these lines the enemies of Russia are kept at a great distance from the more fertile provinces of the empire, and the defence of the tributary princes of Georgia and Imeretia is greatly facilitated; but on the other hand it seems that the almost daily loss of men from the difference of Climate and water, from the bad qualities of their food (which is in part brought from a great distance) and from the fatigue of constant exertions in repelling the attacks of an enemy equally resolute and alert, cannot but be severely felt by a country so imperfectly peopled as Russia. But whatever may be thought of this acquisition of territory, there can be no doubt concerning the importance of another province lately added to the Russian Empire; I mean the Crimea.

THIS peninsula, which until these few years was never thoroughly explored by Europeans, was very early distinguished by its extraordinary fertility, and by its commercial advantages. Long before the time of *Herodotus* its southern coasts were occupied by Greek settlers, who had founded the towns of Kherfon*, Theodosia, Panticapeum, and some others, and carried

on

* It is probable that the modern towns situated in Taurica are not built exactly on the site of those mentioned in antiquity, but perhaps Eupatoria (the Koslev of the Tartars) may answer

on a very extensive trade with the Scythians, and with the cities of Heraclea, Trebizonde, and Byzantium. These Greeks were perhaps at first independent, but about four centuries and a half before the birth of Christ, they became tributary to the Scythians, and continued in subjection until the time of *Mithridates*, whom they invited to take possession of their country. *Mithridates*, already master of Pontus and Colchis, and in close alliance with the Sarmatæ, eagerly embraced an offer which promised him such great resources in his designs against the Romans. He therefore dispatched a fleet to Kherfon, and another with an army to the Palus Mæotis, dispossessed *Parisades*, tyrant of the Bosphorus, drove the Scythians out of Taurica, and took possession of that peninsula with its dependencies, consisting of the eastern coast of the Palus Mæotis from Tanais to the Cuban, together with the island of Phanagoria. From these possessions he is said to have drawn an annual revenue of 20,000 minæ (about 720,000 bushels) of corn, and two talents (about 200,000 ounces) of silver. This prince was the founder of the town of Eupatorium. Being defeated by *Pompey* in Asia Minor, he retired to the Bosphorus, where, after some ineffectual struggles to retrieve his affairs, he killed himself in despair.

After

swer nearly to the ancient Eupatorium. Sebastopol is at a very small distance from the ancient Kherfon, the ruins of which still remain: Baluclava is probably the *Symbol* of the Genoese, and Portus Symbolon of Strabo: Theodosia (lately Caffa) the Theodosia of the ancients: Sudak, Soldaia: Kertsh the ancient Bosphorus, and Jenikale Panticapeum. The best map of this country is that of Kingsbergen, published at Berlin in 1776.

After his death this country became tributary to the Romans, and continued so till the time of *Valerian*, when we find the little sovereigns, among whom it was divided, giving a passage to the Goths into the Roman territories.

By the removal of the seat of empire from Rome to Constantinople, the importance of the maritime coasts of the Tauric Chersonese was considerably increased: but notwithstanding the anxiety of the Greek emperors to protect this peninsula, it was successively ravaged by the Sarmatæ, by the Alani*, by the Goths

* Under the name of Alani were comprehended a great variety of nations. Their inhabitants, according to *Ammianus Marcellinus*, began on the eastern side of the Don, from whence they extended over the vast deserts of Scythia as far as the Ganges. Those whose persons he has described (*proceri autem Alani pæne omnes sunt, et pulchri, crinibus mediocriter flavis*) were probably some of the Tanaitæ, and of that race which we call *Fins*; because yellow hair, which is so common in the west, is I believe in the eastern parts of Europe peculiar to the people of Finnish origin. The Moschi, Aorsi, and Siraci, who are placed by *Pliny* between the Palus Mæotis, and the Caspian, seem to answer to the Mockhanes, Ersanians, and Syraians; and these, together with the Kermikhiones (supposed to be *Ttheremisses*) and some others, now driven far to the northward, were perhaps the people here called Alani, and known at a later period under the name of Ougres, and White Huns.

“*Parte alia (says Marcellinus) prope Amazonum sedes, Alani sunt Orienti acclines, diffusi per populosas gentes et amplas, Asiaticos vergentes in tractus, quos dilatari ad usque Gangem accepi fluvium.*” These therefore were a Caucasian nation, the same with the Albani, and had migrated to the eastward. The only people I believe who can answer this description are the Agvhans, or Affghans, who pretend that their founder removed from the mountains of Armenia to those of Candahar. Colonel *Gaerber* takes it for granted that the Affghans, whom he found near Derbent, were descendants of the Albani; and Dr. *Reineggs* contends, that the names of the two people are in fact the same. The Armenians (says he) cannot pronounce the letter L in the middle of a word, but call the Albans Agvhans, as they call Kalaki, Kaghaki, &c.

The

Goths (who made a permanent establishment in the mountains to the southward) by the Huns, and by the Khazari*.

It is not easy to determine the precise epocha at which the Genoese established themselves in this country, but it appears to have been towards the end of the eleventh century. Their first conquest was the town of Caffa, which was taken from them by the Venetians in 1297, but soon afterwards recovered. These commercial adventurers were treated with great lenity, and even distinction, by the Tartar Khans of the Crimea, who left them in undisturbed possession of the seaports, and being still more carested by the kings of Armenia, whose dominions in the thirteenth century extended as far as the Caspian, they soon got possession of the whole trade of the East. They had establishments at Trebizonde, Amastris, Caffa, Soldaia, Symbol, and Tana.

The name of Alani, however, is seldom used in the extensive sense adopted by *Marcellinus*, but is generally applied to those nations only who inhabited the northern slope of Caucasus from Mount Besh-Tau to the Caspian. *Rubruquis* says that the Alani were in his time called *Acias*, or *Akas* (now the Abkhas).

* The history of this people may be found in the *Histoire des Huns*, by *M. de Guignes*. Their prince is by the Byzantine writers called Khan (*χαν*) and their nobles Beys (*βεις*). They built a town, with the assistance of the Greeks, called Sar-kel (*σαρκελ*) which, as we are told by the Emperor *Constantine*, signified in the Khazarian language, *White Town*. This place is now called Bielgorod, which means the same thing. (In the present Tartar language, I believe that Sara-Kalah would signify the *yellow town*).

The Khazari were divided into a great number of tribes, and were possibly composed of several different nations, but the governing Horde were most probably Tartars, and perhaps the ancestors of the present Kerguis.

Tana. At length their own arrogance produced their destruction, by incensing the Khans of the Crimea, whom the Porte had in vain laboured to prejudice against them. In 1474, the Tartars, with the assistance of the Turks, besieged and took the town of Caffa, the last post of which the Genoese retained the sovereignty.

These Tartars had been established in the Crimea above two centuries before the expulsion of the Genoese. They were subjects of *Batu Khan*, grandson of *Zingis*, and their conquest was annexed to the kingdom of *Casan*, till after the death of *Tamerlane* in 1400, when *Edegai Khan*, an officer of that prince, took possession of it, and was succeeded at his death by *Deulet Gherai*, in whose family the sovereignty continued till the year 1783, when the Crimea was occupied by a Russian army under the command of Prince *Potemkin*.

THE Tauric Chersonese is divided into two parts by mountains which run nearly across it from east to west. The northern division is flat, poor, and only fit for pasturage. In the southern parts the vallies are astonishingly productive, and the climate extremely mild, from the exclusion of those violent winds by which the northern division is frequently incommoded. The lower hills extending from *Theodosia* to the eastern extremity of the country are principally employed in gardening, and produce excellent fruit in great abundance. Besides the ports of
Kertih

Kertsh and Jenikalé, the road of Caffa, and the harbour of Baluclava, there is near Sebastopol one of the finest harbours in the world, secured from all winds, sufficiently capacious to admit large fleets, and capable of receiving ships of any burthen. It is said that the Tartar inhabitants do not at present exceed seventy thousand. Many must have perished in their civil dissensions, some in the defence of their country against the Russians, and many more have migrated from that principle of dislike which is generally conceived against a new government. But under all its present disadvantages the possession of this country seems to have decided for ever the contest for superiority between the rival courts of St. Petersburg and Constantinople.

ON the opposite side of the Bosphorus lies the small and beautiful island of Phanagoria, and at a small distance to the eastward begin the mountains of Caucasus, which extend from hence quite to the Caspian. From the southern side of these mountains advance several lower ridges, formerly known by the name of Montes Moschici, Pariedri, &c. on the northern side they throw out only a single chain, called Besh-tau (i. e. the five mountains) on which are bred those beautiful Circassian horses, so much esteemed by the Turks, and considered as nearly equal to the finest breeds of Arabia. This ridge probably answers to the Montes Hippici of *Ptolemy*.

ACCORDING to *Strabo*, the country extending from Phanagoria

C to

to Colchis was inhabited by the following nations. First, the Sindi, close to Phanagoria ; then, along the sea shore, the Achæi, Zygi, and Heniochi, which extended as far as Dioscurias (now Isgaour) and behind them the Cercetæ and Macropogones. Of the two latter nations nothing is known, and of the three former, little more than that they were pirates, and that they supplied the Greeks of the Bosphorus with the slaves which they made in their predatory expeditions. Behind Dioscurias, in the highest mountains, lived the Soanes, or Suani*, perhaps the ancestors of the people who still occupy the same country and retain the same name. They were then a formidable and numerous nation, governed by a king, with a national council of three hundred persons. They are said to have collected a considerable quantity of gold by means of fleeces which they sunk in their torrents, a practice from which *Strabo* derives the Fable of the Golden Fleece. It is reported that this mode of collecting gold still subsisted when the Turks were in possession of Mingrelia, and that the produce of the Zgenis-skale (horse-river, the Hippius) was farmed at Constantinople to certain Jews.

AT Dioscurias began the country of Colchis, which extended nearly as far as Trebizonde. Its soil was fertile, its fruit delicious, and its honey excellent, though it produces some sorts which

* The present Suani are a poor and simple people, who subsist by raising cattle and by a little agriculture. They are subject to the prince of Imeretia. Their language appears to be a very corrupt dialect of the Georgian.

which were bitter. It furnished every article necessary for ship-building; that is to say, flax, hemp, wax, pitch, and wood of the best quality and in vast quantities. Its linen manufactures were much esteemed, which was adduced as a proof that its inhabitants were of Egyptian origin. This country, after being divided into several small principalities called Sceptuchiæ, fell into the hands of *Mithridates*, and after his death was again distributed into many divisions.

To the east of Colchis was Iberia, comprehending the present kingdom of Imeretia, and part of Carduel and Caket. It was well inhabited, had many villages and towns, with brick houses regularly built, and public edifices. The Iberians of the vallies were peaceable and fond of agriculture: the mountaineers subsisted by pasturage, were warlike and ferocious, and resembled the Scythians, from whom they were descended. The nation was divided into four classes. From the first they chose their king, who was always the oldest of the royal family, as the next in age was general and judge; the second class was that of the priests, who were also their ambassadors; the third class were soldiers and husbandmen, and the fourth, slaves. Each family possessed an undivided property, which was managed by its eldest individual.

BEYOND the river Alazonius, and from thence to the Caspian, was the country of the Albani. These were an original people;

simple, honest, unacquainted with money, or with exact weights and measures, and unable to reckon beyond an hundred. For the purposes of agriculture, they had only wooden ploughs. A fine climate, a rich soil, producing spontaneously all kinds of fruits, and particularly grapes, rendered industry unnecessary, and they subsisted by the produce of their numerous herds which they fed on the fertile banks of the Cyrus. They were the handsomest of mankind, and brave, though inoffensive. They fought both on foot and horseback, with light or heavy armour, and brought into the field against *Pompey* an army of seventy thousand infantry, and twenty-two thousand horse. Their arms were javelins, and bows and arrows, with leathern shields, breast-plates, and helmets. The Albani were composed of twenty-six tribes, each distinguished by a different language, and governed by an independent prince. They adored the sun, and Jupiter, but more particularly the moon, to whom they offered human sacrifices with many superstitious ceremonies. Their chief-priest was next in dignity to the prince of each tribe. They had the highest respect for old age. They buried their dead with all their property, and then thought no more about them, not even daring to mention their names, as this was reputed a kind of sacrilege*.

In the high mountains above the Albani were the Legæ, and beyond them the fabulous nation of the Amazons. Besides these,

* This superstition exists among the present Samoyedes.

these, many other nations are enumerated by *Strabo*, *Pliny*, and others, as the Amardi*, the Cicianthi, the Agedi, the Gabri, the Tagori, the Issi, the Effedones, and many more; but this long catalogue of names is not accompanied by any account of their history or manners. The languages of Caucasus were supposed to be almost innumerable, since at Dioscurias alone they reckoned seventy dialects, and, according to some authors, three hundred. The Romans, indeed, seem to have known very little of this country, excepting what they learnt from the officers of *Pompey*, who entered it from Armenia, fought the Albani and Iberi, and then advanced in pursuit of *Mithridates* as far as the mouth of the Phasis, where he found *Servilius* with the Roman fleet.

AFTER the establishment of the eastern empire, the countries of Lazica (Colchis) and Iberia, were so frequently a subject of dispute between the Greek Emperors and the kings of Persia, that we might expect from the Byzantine writers a fuller and more correct account of the Caucasian nations. But the Greek historians (if we except the Emperor *Constantine*) were so ill informed

* It has been observed by travellers, that barbarous nations generally distinguish themselves by a name expressing *man*, and denote the rest of mankind by some degrading appellation. Supposing this custom to have prevailed in Mount Caucasus, the Amardi may have been a tribe of Armenians, in whose language *mard* signifies man. In that of the Ossi, it is *leg*, and it may have been a tribe of these people who were called Legæ. The Tagori were perhaps the Dugoreans. In the language of the Circassians, man is called Tfoog, and in that of the Abkhas, Agoo: these nations occupy the country of the ζυχοι and Αχαροι,

informed of the geography of these barbarous countries, and so fond of comprehending all Barbarians under the collective appellations of Huns or Turks, that their relations are never satisfactory, and sometimes quite unintelligible. Since their time we have had nothing to trust to but the reports of a few casual travellers, until the reign of the present Empress of Russia, by whom Professor *Guldenstaedt* was sent to mount Caucasus, with orders to traverse these wild regions in various directions, to trace their rivers to their sources, to take astronomical observations, to examine the natural history of the country, and to collect vocabularies of all the dialects he might meet with, which might be afterwards referred to their respective languages, so as to form a general classification of all the nations comprehended between the Euxine and Caspian.

FROM the researches of this traveller it appears that there are in this district of country at least seven distinct nations, each speaking a separate language, viz. 1. The Tartars. 2. The Abchas. 3. The Circassians. 4. The Ossi, or Oseti. 5. The Kisti. 6. The Lesguis. 7. The Georgians. Besides these, the people of Imeretia, Suaneti, and particularly those of Touchet, speak such corrupt dialects of the Georgian as to make it doubtful whether they ought to be referred to that language. Some tribes of Lesguis likewise, as those of Andi, Akouscha, and the Kazi Coumyks, speak dialects extremely degenerated from the original language.

The

The Tartars are of three tribes, viz.

1. Terekemens, Turcomans, or Trukhmenians. These speak the Turkish dialect of the Tartar language, and inhabit the eastern slope of Caucasus, the coast of the Caspian about Boinak, Derbent, and Utemish, and the southern promontories between the sea and the river Alazan. Their districts are Cuba, Altipara, Tokuspara, Miskindshal, Khinakug, Krishbudug, Shamakhi, and the whole of Shirvan. They are subject to Feth-ali, the Khan of Cuba, whose authority extends as far as Sallian. To the westward of these are the Trukmenian districts of Shakhi, Caballà, Agdotsh, and Arash. Their chief is Houssein Khan, who resides at Nukhu. Lastly, there is the district of Kasak, in the dominions of the king of Georgia. This lies about the rivers Nakhatyr, Tebete, Kura, Akhistafo, and Alghete.

2. Coumyks. These live to the northward of the former, about the lower parts of the rivers Sundsha, Koifu, and Axai. They are governed by a number of small chiefs, constantly at variance with each other, but all professing allegiance to Russia. Bragun, Endery, and Kostek, are their chief villages.

3. Nogays. Some wandering Hordes of Nogays are dispersed among the Coumyks, but differ from them in dialect. Eight of these Hordes are subject to the prince of Axai; twelve to that of Endery; and twenty-four to the Shamkhal, who resides

at Tarku. About a thousand families submitted to Russia in the reign of *Peter* the First, and are established along the northern side of the Terek.

A more considerable body of Nogays is that established on the Cuban, in the following divisions:—Kassai Aul, consisting of 8000 families, encamped between the rivers Inshik and Laba, which fall into the Cuban. Naurus Aul, of 2000 families, dwelling in permanent villages about the river Laba. Jedissan, Jedishkul, Dshamboiluk, and Akermen, filling the whole plain from the Laba to the Black Sea, along the Cuban. These Nogays retired hither on the conquest of the kingdom of Astrachan, afterwards removed to the Dnieper and Boug, and were readmitted to their present habitations on their submission to Russia during the last war.

Besides these, there are several villages in the higher parts of Caucasus, whose inhabitants are apparently of Nogay origin, since they speak that dialect*. These districts are, 1. Malkar, of about 1000 families, on the rivers Argudan and Tsherek. This district borders to the east on the district of Dugor, to the S. W. on the Imeretian district of Radsha, and to the north on the Circassian district of Kashkatan. 2. Bisnighe, near the Tsherek, about 100 families. 3. Khulam, near the same river, and

* Guldenstaedt calls these districts the province of *Bassania*.

and containing about the same number. 4. Tshagem, about 360 families. 5. Karatchai, or Karadshiki, near the sources of the Cuban, about 200 families.

It is not known at what period these Nogays took possession of the country they at present occupy. The general establishment of the Tartars in mount Caucasus is to be referred to the reign of Zingis and his immediate successors. The Tartars of Kafak, in Georgia, were probably subjects of the unfortunate *Mehemed*, Sultan of Carizme.

II. The ABKHAS.

THE principal and most ancient establishments of this nation are on the southern slope of the mountains comprehended between the Cuban and the Black Sea. These are tributary to the Turks, and are divided into two governments, the western and eastern; each subject to a Bascha, commonly chosen out of the principal native families, one of whom resides at Sotchukkalé, and the other at Soghum-kalé. Their districts are Shapfick, Ubuk, Tubi, Aipga, Sads, Tshadshi, and Chirpis. The capital is Anacopir (formerly Nicopsis). Other remarkable places are Anaclea (formerly Heraclea) a strong hold near the mouth of the Euguri. Bitchwinta, or Pityunta (formerly Pityus magna) at the mouth of the Kabeti: Bedga, Siakwi, Drandeli (formerly Dandari) old episcopal seats; Ilori, Kodri, Tshomi, Zalumka, Zupu, and Bovudiak, along the sea-shore; and Dshanketahabla,

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a large village on the river Pshaga, along which it extends in scattered houses for near fifteen miles. These Abkhas are called by the Circassians Kufh-hafip, or Transmontani.

THE north-eastern and smallest division of this nation is called by the Circassians Tapanta, and by the Tartars Altekesek (six parts). These Abkhas were permitted to settle in the last century between the Circassians of the Cabardas and those of Beslen, &c. and became subject to the Cabardians, who divided them under six families. Their districts are Kifilbek, Tam, Shegray, and Barokai, of 300 families. Bashilbai of 1000, and Sabai. The Abkhas speak an original language, essentially different from all the known languages, though appearing to have a very remote affinity with that of the Circassians. Their country is called by themselves *Abfne*; by the Tartars, Turks, and Circassians, Abafa; and by the Georgians, Abchafeti. It is the Abasgia of the Byzantine historians, and the Abargia of the Emperor *Constantine*. The Abkhas have at present very little religion, although they still preserve some traces of Christianity.

III. The TSHERKESS, or CIRCASSIANS.

THESE people occupy the following districts:—1. The Great Cabarda. 2. The Little Cabarda. 3. Beslen, on the greater Laba, which falls into the Cuban. 4. Temirgoi, upon the Shagwasha. 5. Abasech, principally on the river Pschaha. 6. Bfeduch,

6. Bfeduch, on the lower part of the Chuafh: 7. Hatukai.
And 8. Bfhana, on the rivers Churfa and Korkoi.

THIS nation, from the extent of their territory, which comprehends nearly ten degrees of longitude, and from their extraordinary courage and military genius, might become very formidable, were they united under one chief. But a nation of mountaineers, who fubfift by raifing cattle, and are therefore forced to eftablifh themfelves on the banks of rivers for the fake of water and pafturnage, foon forget their common origin, and divide into feparate and hostile tribes. From this principle of difunion, the Circaffians of the Cuban are fo little powerful, as to be fcarcely known even to the Ruffians, but by the general appellation of Cuban Tartars, in which they are confounded with the Abkhas and Nogays, their neighbours.

THE Cabardian Circaffians, however, though difunited from the reft of their countrymen, are ftill the moft powerful people of the northern fide of Caucasus, and this fuperiority has introduced among their neighbours fuch a general imitation of their manners, that from a description of thefe we fhall acquire a general idea of all the reft: befides which, the fingularity of many of their cuftoms, and their refemblance to thofe of the moft ancient inhabitants of thefe countries, renders them an object of particular curiofity.

THE Circassians are divided into three classes. 1. The Princes. 2. The Nobles (called Ufdens). And 3. The Vassals, or People. A certain number of the people is allotted to each princely family: thus the Great Cabarda is divided in three equal portions among the three families of Giambulak, Moifauoft, and Atafhuk. In each of these the eldest individual is considered as chief of the family, and as judge, protector, and father of all the vassals attached to it. No prince can be a landholder: he has no other property than his arms, his horses, his slaves, and the tribute he may be able to extort from the neighbouring nations. The person not only of the chief, but of every prince, is sacred; and this extraordinary privilege extends even to the princes of the Crimea. This is, however, the only distinction of birth when unaccompanied by personal merit. The greatest honour a prince can acquire is that of being the first of the nation to charge the enemy. The present possessor of this privilege is said to have acquired it by an action of strange temerity: he undertook, with three comrades, to cut his way through a Russian column, and succeeded: his companions lost their lives in this brilliant, but useless enterprize. The princes are not to be distinguished in time of peace from the nobles, or even from the peasants: their food and dress are the same, and their houses little better.

THE Ufdens, or nobles, are chosen by the princes from the inferior class. They are the officers of the prince, and executors of the laws, and are employed in the general assemblies of the

the nation to gain the assent of the people to the measures proposed by the princes.

THE people, as well as the Ufdens, are proprietors of lands. By an odd kind of contradiction, the princes claim, and sometimes attempt to exercise the right of seizing the whole property of their vassals; but at the same time the vassal has a right of transferring his allegiance to any other prince, whenever he thinks himself aggrieved: by this privilege the princes are compelled to gain the affections of their vassals, on whose readiness to follow them into the field, all their hopes of greatness and wealth must absolutely depend.

THE Circassians do not appear to have ever had any written laws, but are governed by a kind of common law, or collection of ancient usages. On great occasions the whole nation is assembled: a measure is proposed by the oldest of the princes, and this measure is first debated among the Ufdens, and afterwards by the deputies of the people, who are old men, elected for this purpose, and who often possess greater weight and influence over the people than even the prince himself. If the proposition is accepted, it becomes a national resolution, and is confirmed by a solemn oath by the whole people. This ceremony generally takes place on a spot particularly destined to the purpose near the residence of the prince.

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THE Circassians have few manufactures. The points of their arrows are the only articles of iron which they work up themselves. They make, indeed, some very fine cloths, and felt for cloaks, which is uncommonly light and durable; and to these we may add, a few articles of leather, embroidered housings for horses, &c. Their coats of mail, which are very beautiful, are bought from Persia, and their fire-arms from Kubefcha. Their agriculture produces barely, what is sufficient for their own subsistence. Sheep and horses are the principal articles of their commerce, particularly the latter, which sell at a very high price; but notwithstanding this, the balance of trade would be considerably against them, were it not for the slaves which they make in their predatory excursions. The art of conducting these expeditions is therefore the most valuable talent of a Circassian prince, and the great object of a long and painful education.

AT the birth of a prince, some Usden, or sometimes a prince of another family is chosen by the father as his future preceptor. At a year old he is presented, at the same time, with some playthings and arms: if he appears to prefer the latter, the event is celebrated in the family by great rejoicings. At seven (or according to others, at twelve) years of age he leaves his father's house for that of his preceptor. By him he is taught to ride, to use his arms, and to steal, and conceal his thefts. The word thief is a term of the utmost reproach amongst them, because it implies

implies detection. He is afterwards led to more considerable and dangerous robberies, and does not return to his father's house, until his cunning, his address, and his strength are supposed to be perfect. The preceptor is recompensed for his trouble by nine-tenths of the booty made by his pupil while under his tuition. It is said that this mode of education is persevered in with a view to prevent the bad effects of paternal indulgence. The custom is, I believe, peculiar to the Circassians, but the object of education is the same among all the mountaineers of Caucasus, who universally subsist by robbery, for which reason the accounts of their ferocity appear to have been greatly exaggerated. Wars have been frequently undertaken with no other view but that of plunder, by nations who call themselves highly civilized, and such wars have not been considered as an impeachment of their humanity. In answer to the complaints of travellers, the princes of these little tribes might urge that the secrecy of their retreats is to them highly important; that they have in common with all sovereigns a right to punish spies and enemies; that to pillage or enslave such merchants as travel through their country without their permission is not more cruel than to condemn the contraband trader to death or to the galleys; and while they receive with disinterested hospitality and kindness such as court their protection, they might declaim in their turn against the methodical extortions of European custom-houses.

THE education of a child renders the preceptor a kind of
adopted

adopted father; therefore, as this is a very vindictive nation, a person who has killed any prince, endeavours by all the means in his power to steal away some child of the same family in order to educate him. The accomplishment of this is the only sure means of effecting a reconciliation. Some travellers report that a vassal sometimes contrives to steal and educate the son of his prince, and by his success insures his own advancement to nobility. The point in which all agree is the necessity that the child should be educated at a distance from the father.

GIRLS are brought up by the mother. They learn to embroider, to make their own dresses, and that of their future husbands. The daughters of slaves receive the same education, and are sold according to their beauty, from twenty to one hundred pounds, and sometimes much higher. These are principally Georgians. Soon after the birth of a girl a wide leather belt is sewed round her waist, and continues till it bursts, when it is replaced by a second. By a repetition of this practice their waists are rendered astonishingly small, but their shoulders become proportionably broad: a defect which is little attended to on account of the beauty of their breasts. On the wedding night the belt is cut with a dagger by the husband, a custom sometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage present, or kalym, consisting of arms or a coat of mail, but he must not see her, or cohabit with her, without the

the greatest mystery. This reserve continues during life. A Circassian will sometimes permit a stranger to see his wife, but he must not accompany him. The father makes the bride a present on the wedding day, but reserves the greater part of what he intends to give her till the birth of her first child. On this occasion she pays him a visit, receives from him the remainder of her portion, and is cloathed by him in the dress of a matron, the principal distinction of which consists in a veil. Until this time the dress of the women is much like that of the men, excepting that the cloak is longer, and frequently white, a colour never worn by men. The cap too is generally red, or rose-coloured.

BEFORE marriage the youth of both sexes see each other freely at the little rejoicings which take place on festivals. Before the ball, the young men shew their activity and address in a variety of military exercises, and the most alert have the privilege of chusing the most beautiful partners. Their musical instruments are a long flute with only three stops, a species of mandoline, and a tambourin. Their dances are in the Asiatic stile, with very little gaiety or expression. The steps seem very difficult, but not graceful.

THE Circassian women participate in the general character of the nation; they take pride in the courage of their husbands, and reproach them severely when defeated. They polish and take care of the armour of the men. Widows tear their hair,

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and

and disfigure themselves with scars, in testimony of their grief. The men had formerly the same custom, but are now grown more tranquil, under the loss of their wives and relations. The habitation of a Circassian is composed of two huts, because the wife and husband are not supposed to live together. One of these huts is allotted to the husband, and to the reception of strangers; the other to the wife and family: the court which separates them is surrounded by palisades or stakes. At meals the whole family is assembled; so that here, as among the Tartars, each village is reckoned at a certain number of kettles. Their food is extremely simple, consisting only of a little meat, some paste made of millet, and a kind of beer, composed of the same grain fermented.

THE Circassians are accused of frequent perjuries and violations of treaties; but this is said to be a new vice among them. Whatever may have been the original religion of this people, they have been successively converted to Christianity and Mahometanism, and have now no religion or worship among them. They break, without scruple, such oaths as they have taken on the Bible and Alcoran; but there are certain forms of oaths, and certain places in the neighbourhood of their ruins (supposed to be remains of Christian churches) which insure their fidelity*.

Their

* This is not improbable. In 1726, the Russians reinstated a Khan of Cuba, and forced his subjects to take the oath of allegiance to him. Being Mahometans, they swore on the Alcoran;

Their courage, great as it is, is not yet proof against religious terrors. Like all Barbarians, they believe that what is called accident may be influenced by particular ceremonies. In an action with the Russians a Circassian prince happened to be shot. A Cofak of Kislar, acquainted with the rites of the Circassians, instantly ran to the body, opened it, plucked out the heart, and running with it to a river, and carefully washing it, threw it from him to some distance in the direction of the stream, with the most violent imprecations. He conceived that by this ceremony he had secured the victory to the Russians. A sacrifice performed by the people of Tchetchen seems more analogous to common superstition. The day after a bloody engagement, in which they had been successful, they led a Russian prisoner to the field of battle, where they put him to death, as a sacrifice to the spirits of their slaughtered countrymen, and as an atonement to heaven for the blood that had been spilt on the preceding day.

It is not extraordinary that the freedom of their government, the martial spirit of their women, their habitual abstinence, and familiarity with danger, should render the Circassians a most dangerous enemy to the undisciplined Georgians, but their ingenuity in war has rendered them formidable even to regular

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troops.

Alcoran; but it was suggested to the Russians, that it was necessary that each man should likewise bind himself by the following imprecation:—"May my wife become a prostitute, and may I be dishonoured by every man, if I break this oath!"—*Gaerber's Narrative.*

troops. In one of their actions against the Russians, they arrived in the field, pushing before them a kind of moveable rampart against which the artillery had no effect. They had adjusted between the wheels of their carts a sort of drum, composed of fascines, wool, and other soft substances, and covered with skins. These machines, being moveable, opposed scarcely any resistance to the balls, which penetrated and lodged in them without doing any damage. After a long engagement, in which the Russians lost a number of men from the well-directed fire of the enemy, they attacked this intrenchment with fixed bayonets, and forced the Circassians to retire.

THE Circassians have not any letters of their own; those among them who wish to write their language being obliged to make use of Arabian characters. We are told, indeed, that on some remains of tomb-stones, in their mountains, are inscriptions, now unintelligible; and their princes pretend that they are in possession of certain old books, containing the history and antiquities of their nation. These last, however, are perhaps nothing more than devotional manuscripts left among them either by the Christian or Mahometan priests, whose religions they have successively embraced and deserted, so that their ancient history must now rest almost solely on conjecture. From the name which they give themselves, Adige, it is possible that they may be the same with the Agedi, a people mentioned by *Pliny* among the Caucasian nations: and at a later period they seem to

to have been comprehended with many neighbouring people, under the name of Alani, to have been subjugated by the Huns, and lastly by the Khazari, a nation of Tartar origin, with whom they were incorporated under the name of Cabari.

WE are told, by the emperor *Constantine*, that these Cabari, upon some disagreement with the rest of the Khazar tribes had recourse to arms, but were defeated; and that the vanquished tribe divided into two parts, one of which retreated towards the neighbourhood of Persia, which at that time was in the hands of the Arabians, and comprehended the greater part of Iberia. This division probably gave its name to the two Cabardas. The other retired to the Hungarians (called Turks* in *Constantine's* relation) and formed an establishment on the frontiers of the Khersonitæ. From these the river Cabarta and the ruined fort of Tsherkefs-Kerman, in the vicinity of the ancient

* The Greek historians, in imitation of the Persians, gave the name of Turks to all those northern Barbarians whom they had before confounded with the Huns. The first Turks, according to *Theophanes*, were the Kermikhiones, who subdued the Kerkhis and Seres (probably the Kirguis and Boukharians). They lived to the eastward of the Don (*προς ευρον ανεμον του Τανχιδος*) and the residence of their prince was at a mountain called Ek-Tal, signifying in their language the golden mountain, and so called from the richness of its pastures. This word seems to belong to the Syrainish (a Finnish dialect) in which *Essish* signifies gold, and *Tihol* a mountain.

The name of Turk is equally given to the Hungarians (whose language is of Finnish origin) and to the Khazars, who were perhaps a Tartar race. *Abulgasi* (the Tartar historian) applies the name indifferently to all the Mongul as well as Tartar tribes, while the present Europeans use it for the Othman Tartars only.

ancient Kherfon, may perhaps have derived their name. It is observed by M. *Peyssonel*, that the Hungarian language contains several Circassian words, a circumstance which seems to confirm what is here related, and which indeed corresponds very nearly with the tradition of the Circassian Princes concerning their own origin. This is in substance as follows. “ They are derived from a certain Prince of the name of *Kefs*, who in former times was established in the Crimea. This prince had two sons, *Inal* and *Chaombok*. The elder sons of *Inal* had a numerous progeny, who, towards the close of the last century, were all assassinated in a general insurrection of the nation, produced by their haughtiness and cruelty. From the younger sons of *Inal* are descended the present princes of the Cuban Circassians, and from *Chaombok* the three families who now govern the Cabardas. Prince *Kefs*, and his immediate descendants, were despotic; but the increase of their numbers, and consequent diminution of their authority, produced that mixed form of government which subsists at this day.”

FROM this tradition, which relates only to the princely families, it seems that they are of a different origin from their subjects; indeed the same thing seems to be evinced by the superstitious reverence with which they are treated, and which, among uncivilized nations, is seldom claimed but by conquerors from the conquered people. Besides, the same tradition concern-

ing prince *Kefs* and his son *Inal*, subsists among the Kirguis Tartars, in whose language the word *Kefs* signifies man.

FROM the eighth century to the twelfth, the Circassians are only mentioned, by the Greek and Russian historians, under the name of *Casaks**, an appellation which is still given to them by their neighbours the Osseti. By the Arabians they were usually called Mamlouks†, and, by the Georgians, Tsherkeffiani, from whence the Tartars and Europeans perhaps borrowed the name of Tsherkefs, and Circassians, by which they have been generally known. After the declension of the Khazar empire, they appear to have been successively subject to the Arabians, as masters of Persia, to the Tartars, and perhaps to the Georgians; and towards the close of the sixteenth century they became tributary to Russia. In 1560, the Tsar *Ivan Vassilievitch*, married *Maria*, daughter

* The flat countries, near the Volga, were always called by the Tartars Capchak, which *Strahlenburg* supposes to have been corrupted into Casaccia, and Casak. Hence the names of the Casaccia Orda, or Kerguis Casaks, the district of Casaccia (placed by *Constantine* near the Cuban, and now inhabited by the Circassians) the Turcoman Casaks in Georgia, near the river Kura, the Don and Zaporavian Casaks, &c. &c.

† *M. Volney* (*Voyage en Syrie et en Egypte*, vol. I. p. 90) has given a very circumstantial account of the Caucasian militia, who, under the name of Mamlouks, or military slaves, are the masters of Egypt. The following assertion is very curious:—"Depuis cinq cent cinquante ans qu'il y a des Mamlouks en Egypte, pas un seul n'a donné lignée subsistante; il n'en existe pas une famille à la seconde generation, tous leurs enfans perissent dans le premier ou le second age."—"Le moyen qui les a perpetués est donc le meme qui les y a établis: c'est à dire, qu'ils se sont régénérés par des esclaves transportés de leur pays originel." If this be true, the Russians have rendered a most important service to the Turkish government by checking the traffic of slaves in Mount Caucasus.

daughter of *Temruk*, a prince of Circassia, who had sent her as an hostage to Moscow, where she embraced the Greek religion. Five years afterwards, the Tsar sent a small army, under the command of General *Daszkow*, to the assistance of *Temruk*; but after the death of *Ivan*, these distant subjects seem to have been forgotten by the court of Russia; in consequence of which negligence, the Khans of the Crimea, as heirs of the Tartar empire, laid claim to the sovereignty of these countries, and easily induced the Circassians to pay them a small tribute as the price of their protection. But the officers of the Khan, under pretence of levying this tribute, having been guilty of great excesses, insulting the wives and daughters of the Circassians, and treating them in every respect like a conquered nation, they took up arms, murdered the collectors, and soon after cut to pieces an army of thirty thousand Tartars, who had been sent by the Khan to punish them for their disobedience. This happened at the beginning of the present century.

THE foregoing description of the Circassians, as far as relates to the free spirit of their government, their general modes of life, and many of their particular customs, is equally applicable to all the mountaineers of Caucasus, and probably to every uncivilized nation upon earth. But two of their customs seem peculiar to themselves. The one, by which the husbands are prohibited, under pain of infamy, from publicly conversing with their wives, so that the two sexes are divided as it were into

into two distinct communities ;—the other, by which the education of all male children is entrusted to strangers in preference to the parents, the females only being brought up by their mothers. It is not easy to conceive from what distant nation these strange regulations can be derived ; and if we suppose them to have existed at an early period in mount Caucasus, they may perhaps account in some measure for the fabulous description of the Amazons and Gargarenfes, who are placed by ancient geographers in the country now occupied by the Circassians*.

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IV. The

* *Strabo* observes on this story, that whereas other fictions of antiquity had gradually fallen into contempt, this alone continued to be confirmed by the testimonies of succeeding travellers. Indeed, it is not very extraordinary that women should be employed in tending horses, or in riding them afterwards, or that they should attend their husbands to battle. *Procopius* relates, that the Romans, after a battle with the Huns, frequently found among the slain the bodies of women. *Zonaras* says, that after the engagement of *Pompey* with the *Albani*, there were found several suits of armour belonging to the Amazons. While father *Lamberti* was in *Mingrelia*, the *Dadian* (or prince of the country) received the account of an irruption of some Caucasian tribes, who had attacked the *Suani* and *Caraccioli* (people of *Karatchai*). They were repulsed, and many bodies of women were found on the field of battle. The armour of these women was presented to the *Dadian*, and consisted of helmets, brassards, and cuirasses, made of small steel plates. To the cuirass was fastened a kind of petticoat which reached about half way down the legs, made of serge, of a most beautiful red. (*Recueil de Voyages au Nord*, vol. x. p. 180). The most wonderful parts of the ancient story are, the mysterious commerce of the Amazons with their temporary husbands, the *Gargarenfes*—their mode of disposing of their male children—and the amputation performed on the breasts of the females, which last circumstance was probably invented by the Greek etymologists in order to explain the name of the nation. Perhaps it might not be more absurd to derive that name from the Circassian word *Maza*, the moon, which is reported to have been the favourite deity of the mountaineers of Caucasus, than from the Greek word *Μαζον*, which signifies a woman's breast ; but this must rest for the decision of etymologists.

IV. The OSSI, or OSSETI.

THE northern division of this nation is scattered about the rivulets that fall into the Terek, as far as the Lesken. The southern is settled on the Aragui, the Kfani, the two Liakwis, which fall into the Kura, and the Dshedshe, that joins the Kion. Their districts are,

1. Saka, Nar, Sannach, and Walagir, upon the river Aredon.
2. Dughor, near the rivers Dughor and Uruk.
3. Kewi, and Kefuri, also called Soni and Mekeweni, on the rivulets that fall into the Kumbelei and Terek.
4. Gelaxan, on the Kumbelei.
5. Kurtat, or Kurtauli, at the source of the Pogh.
6. Guda, about the sources of the Aragui.
7. Saperscheti, between the Kfani and Aragui.
8. Wanati, Tshamuri, and Lomisa, about the source of the Kfani.
9. Tagata, or Tagae-ur, about the Kizel and Terek.
10. Tirsan, or Truso, about the upper part of the Terek.
11. Archoti, near the Kumbelei.
12. Makal, in the Ossetin language Komoiti, below the former, near the Terek.
13. Gnafur, Tkupta, Padshur, Kobais, Ghria, Tsfghru, and Gnugho, along the Batara Liakwi.

14. Ruka,

14. Ruka, at the source of the Didi Liakwi.
15. Dshaukom, on the Paza that joins the Didi Liakwi. This is a large and very populous district, containing more than a thousand families.
16. Urdswalda, called by the Georgians Magran-Dwaleti, near the same river.
17. Birtaul, on a river of the same name that falls into the Liakwi.
18. Sgobir, Dshiwatskur, and Dshomach, about the upper part of the Didi Liakwi.
19. Dwaleti, about the Dshedsho that joins the Rion.

THIS last district is subject to the prince of Imeretia; the others are subject to that of Georgia. These districts are of very unequal size, some containing only five, and others fifty villages, each of which comprises from twenty to an hundred families.

THE Offi are by the Circassians and Tartars called Kussha, i. e. Bones. They call themselves by the different appellations of Jir, Walp, Ghuatan, and Gherolin. *Guldenstaedt* thinks them the remainder of the Uzi, or Polowzi. Their language has some analogy with the Persian; the Dugorian seems even to be a dialect of that language. Their history is entirely unknown.

V. The KISTI.*

THIS nation extends from the highest ridge of Caucasus, along the Sundsha rivulets. They are bounded to the west by the little Cabarda, to the east by the Tartars and Lefguis, and to the south by the Lefguis and Georgians. Their districts are,

1. Ingush,† about 60 miles to the southward of Mosdok, in the

* These may perhaps be the people whom *Gaerber* calls the Taulinzi (i. e. mountaineers) and to whom he attributes the following strange custom:—"When a guest or stranger comes to lodge with them, one of the host's daughters is obliged to receive him, to unsaddle and feed his horse, take care of his baggage, prepare his dinner, pass the night with him, and continue at his disposal during his stay. At his departure, she saddles his horse and packs up his baggage. It would be very uncourtly to refuse any of these marks of hospitality." *Priscus*, I believe, relates that, during his travels among the Huns, he once received some offers of this sort, which he thought proper to decline.

† The Ingush are capable of arming about 5000 men. They call themselves Ingush, Kisti, or Halha. They live in villages near each other, containing about 20 or 30 houses; are diligent husbandmen, and rich in cattle. Many of their villages have a stone tower, which serves in time of war as a retreat to their women and children, and as a magazine for their effects. These people are all armed, and have the custom of wearing shields.

Their religion is very simple, but has some traces of Christianity. They believe in one God, whom they call Dailé, but have no saints or religious persons. They celebrate Sunday, not by any religious ceremony, but by resting from labour. They have a fast in spring, and another in summer. They observe no ceremonies either at births or deaths. They allow of polygamy, and eat pork. One kind of sacrifice is usual among them: at certain times a sheep is killed by a person who seems to be considered as a kind of priest, as he is obliged to live in a state of celibacy. His habitation is in the mountains, near an old stone church, which is said to be adorned with various statues and inscriptions. Under the church is a vault that contains certain old books, which, however, no one ever attempts to approach. Mr. *Guldenstaedt* was prevented by the weather from visiting this church. (*Guldenstaedt Reise*, vol. I. page 150.)

the high mountains about the Kumbelei. This tribe submitted to Russia in 1770.

2. Endery, and 3. Axai, on a low ridge between the Sundsha and Iaxai rivers. In their territories are the hotwells.

4. Ackinyurt, towards the upper part of the Sundsha and Kumbelei.

5. Ardakli, on the Roshni that joins the Sundsha.

6. Wapi, near the Offsetin village Tshim, towards the source of the Terek.

7. Angusht, on the upper part of the Kumbelei.

8. Shalkha, called by the Russians Maloi Angusht. This, and the two preceding tribes, which were formerly tributary to the Cabardian princes, submitted to Russia in 1770.

9. Tshetshen, on the lower part of the Argun river. It is governed by its own chiefs, who are related to the Avar-Khan. This tribe is so numerous and warlike, and has given the Russians so much trouble, that its name is usually given by them to the whole Kisti nation. The chief village of Tshetshen lies on the Argun, about 15 miles from its mouth. Its other principal villages are Hadshi-aul, and Iangejent, both on the Sundsha.

10. Atakhi, a small district on the upper part of the Argun.

11. Kulga, or Dshanti, in the high mountains.

12. Galgai, or Halha, about the source of the Afai, a Sundsha rivulet.

13. Tshabrilo, and Shabul, on the Sundsha.

14. Tshishni-Kabul, on the Roshni, a Sundsha rivulet.

15. Kara-

15. Karaboulak, a wandering tribe, who have their little villages about the six uppermost rivulets of the Sundsha, particularly the Fortan.

16. Meefti, Meredshi, Galashka, and Duban; these are small tribes on the Axai.

THE different tribes of this restless and turbulent nation are generally at variance with each other, and with all their neighbours. Their dialects have no analogy with any known language, and their history and origin are at present utterly unknown.

VI. The LESGUIS.

THE country of this people is indifferently called by the Georgians Lefguistan, and Daghestan. It is bounded to the S. and E. by Persia and the Caspian, to the S. W. and W. by Georgia, the Ossi, and Kisti, and to the N. by the Kisti and Tartar tribes. It is divided into a variety of districts, generally independent, and governed by chiefs elected by the people. *Guldenstaedt* has remarked, in the Lefguis language, eight different dialects, and has classed their tribes in conformity to this observation.

THE first dialect comprehends fifteen tribes, which are as follow :

1. Avar, in Georgian Chunfagh. The chief of this district com-

commonly called Avar-Khan, is the most powerful prince of Lesguistan, and resides at Kabuda, on the river Kasruk. The village of Avar is, in the dialect of Andi, called Harbul.

2. Kasruk, in the high mountains, extending along a branch of the Koifu, called Karak. This district is dependant on the Khan of the Kafi Kumychs.

3. Idatle on the Koifu, joining on the Andi; subject to the Avar Khan.

4. Mukratle, situated on the Karak, and subject to the Avar Khan.

5. Onsekul, subject to the same, and situated on the Koifu.

6. Karakhle, upon the Karak, below Kasruk, subject to the same.

7. Ghumbet, on the river Ghumbet, that joins the Koifu, subject to the chief of the Coumyks.

8. Arakan; and 9, Burtuma, on the Koifu.

10. Antsugh, on the Samura, subject to Georgia.

11. Tebel, on the same river, independent.

12. Tamurgi, or Tumural, on the same river.

13. Akhti; and 14, Rutul, on the same.

15. Dshar, in a valley that runs from the Alazan to the Samura. It was formerly subject to Georgia, but is now independent. In this district are seen remains of the old wall* that begins at Derbent, and probably terminates at the Alazan.

The

* The inhabitants of Derbent believe that their town was built by Alexander, and that this wall formerly extended as far as the Black Sea. It is, however, probable, from many in-

THE second dialect is spoken in the two following districts :

1. Dido, or Didonli, about the source of the Samura. This district is rich in mines; a ridge of uninhabited mountains divides it from Caket.

2. Unfo, on the small rivulets that join the Samura. These two districts, containing together about a thousand families, were formerly subject to Georgia, but are now independent.

THE third dialect is that of

Kabutsh, which lies on the Samura rivulets, east of Dido, and north of Caket.

THE fourth dialect is that of

Andi, situated on a rivulet that runs into the Koifu. Some of its villages are subject to the Avar-Khan, but the greater part to the Khan of Axai. The whole consists of about 800 families.

THE fifth dialect is common to four districts, namely,

1. Akusha, on the Koifu, subject to the Usmei,* or Khan of

inscriptions in old Turkish, Persian, Arabic, and Rufish characters, that the wall, and the aqueducts with their various subterraneous passages, many of which are now filled up, are of high antiquity. This town suffered greatly during its siege by Sultan *Amurath*, who entirely destroyed the lower quarter, then inhabited by Greeks. It was again taken by Schach Abbas. (*Gaerber*). This town is the old *Pylæ Caspiæ*.

* The following custom is attributed, by colonel *Gaerber*, to the subjects of this prince:—

“ Whenever

of the Caitaks, and Kara-Caitaks, containing about a thousand families.

2. Balkar,

3. Kubesha,* near the Koifu; and

4. Zudakara,

“ Whenever the Usmei has a son, he is carried round from village to village, and alternately suckled by every woman who has a child at her breast until he is weaned. This custom, by establishing a kind of brotherhood between the prince and his subjects, singularly endears them to each other.

* Colonel *Gaerber*, who wrote an account of these countries in 1728, gives the following description of this very curious place. “ Kubesha is a large, strong town, situated on a hill between high mountains. Its inhabitants call themselves Franki (Franks, a name common in the east to all Europeans) and relate, that their ancestors were brought hither by some accident, the particulars of which are now forgotten. The common conjecture is, that they were mariners cast away upon the coast; but those who pretend to be better versed in their history, tell the story this way:—The Greeks and Genoese, say they, carried on, during several centuries, a considerable trade, not only on the Black Sea, but likewise on the Caspian, and were certainly acquainted with the mines contained in these mountains, from which they drew by their trade with the inhabitants great quantities of silver, copper, and other metals. In order to work these upon the spot, they sent hither a number of workmen to establish manufactures, and instruct the inhabitants. The subsequent invasions of the Arabs, Turks, and Monguls, during which the mines were filled up, and the manufactures abandoned, prevented the strangers from effecting their return, so that they continued here, and erected themselves into a republic. What renders this account the more probable is, that they are still excellent artists, and make very good fire-arms, as well rifled as plain; sabres, coats of mail, and several articles in gold and silver, for exportation. They have, likewise, for their own defence, small copper cannons, of three pounds calibre, cast by themselves. They coin Turkish and Persian silver money, and even rubles, which readily pass current, because they are of the full weight and value. In their vallies they have pasture and arable lands as well as gardens; but they purchase the greater part of their corn, trusting chiefly for support to the sale of their manufactures, which are much admired in Persia, Turkey, and the Crimea. They are generally in good circumstances, are a quiet, inoffensive people, but high-spirited, and independent. Their town is considered as a neutral spot, where the neighbouring princes can deposit their treasures with safety.”

4. Zudakara, or Zadakh, down the Koifu, subject to the Usmei. It contains about two thousand families.

THE sixth dialect belongs to the districts on the eastern slope of Caucasus, between Tarku and Derbent, which are,

1. Caitak; and 2, Tabasseran, or Kara-Caitak, both subject to the Usmei.

THE seventh dialect is that of Kafi-Coumyk, on a branch of the Koifu, near Zudakara.

This tribe has a Khan, whose authority is recognized by some neighbouring districts.

THE eighth dialect is that of Kurale, belonging to the Khan of Cuba.

BESIDES these, there are some other Lefguis tribes, whose dialects Mr. *Guldenstaedt* was unable to procure. From a comparison of those which he has obtained, it appears that the language of the Lefguis has no kind of affinity with any other known

“ They elect yearly twelve magistrates, to whom they pay the most unlimited obedience; and as all the inhabitants are on a footing of perfect equality, each individual is sure to have in his turn a share in the government. In the year 1725, their magistrates, as well as the Usmei, acknowledged the sovereignty of Russia, but without paying any tribute.”

known language, excepting only the Samoyede,* to which it has a remote resemblance.

THIS people is probably descended from the tribes of mountaineers, known to ancient geographers under the name of Lefgæ,

* The district of Avar is generally supposed to have been received from the Avari, a remnant of the Huns, who retired into this part of Caucasus. We should expect, therefore, to find in these countries some traces of their ancient language; and since the Samoyede is the only known language with which the Lefguis dialects have any affinity, it may be doubted whether *Strahlenberg* was mistaken in supposing that the Huns were, in part at least, composed of Samoyedes.

M. de Guignes, on the contrary, is of opinion, that the Huns were the people known to the first Chinese by the name of Hoang-nou; that they were of the same origin with the Turks, by whom they were succeeded in the empire of Tartary; and that they were the ancestors of the present Monguls and Calmouks: and this opinion he grounds on the testimony of *Ammianus Marcellinus*, and that of the Chinese historians.

The description of the Huns by *Marcellinus* is, in general, applicable to all the pastoral nations in Asia. The most curious particulars are those which follow:—"Hunorum gens—ultra paludes Mæoticas glaciale oceanum accolens, omnem modum feritatis excedit.—*Quoniam sulcantur infantum altius genæ, senescunt imberbes, absque ulla venustate—compactis omnes firmisque membris, et opimis cervicibus, prodigiosæ formæ & pandi, ut bipedes existimes bestias—aguntur autem nulla severitate regali, sed tumultuario optimatum ductu contenti, perumpunt quidquid inciderit.*" The custom of marking the cheeks is, I believe, at present peculiar to the Tougouzes (a people apparently of the Mandshour race); but it is used as an ornament only, and not with a view to prevent the growth of the beard. The Calmouks resemble the Huns in their ugliness, their want of beards, and in the custom of passing the greater part of their lives on horseback. In their internal discipline they have no resemblance. Mr. *Pallas* has observed, that the Mongul tribes are the *only* pastoral people in northern Asia, who appear to have been at all times subject to an arbitrary and hereditary government. They have a regular code of laws, and are distinguished from all their neighbours by their superior sagacity, frugality, and docility. It is remarkable, that a people, *exactly* resembling the Calmouks, is mentioned by *Theophylactus*, under the name of *Taugas*. These, he says, were a noble colony of *Turks*. They were free from intestine discords, because they were subject

Lefgæ, or Ligyes. The strength of their country, which is a region of mountains, whose passes are known only to themselves,

to hereditary princes. They worshipped statues, were governed by just laws, and distinguished by their frugality. Οδὲ τῆς Ταυγᾶς κλιματάρχης Ταισαν ονομάζεται. *Taidshi* is in fact the title of the Calmouk princes.

To the testimony of the Chinese historians it may be objected, that they do not seem to have discriminated between the different pastoral nations of Asia (who certainly have not a common origin) and that the identity of the Huns and Turks may be justly questioned. The northern regions of Siberia are inhabited by many different nations, all of whom, by their appearance, by their manners, by the dispersed situation in which they are found, and by the testimony of their traditions, appear to have been driven thither out of Tartary during some of those revolutions to which that country has been always subject. Since, therefore, the Hoang-nou were dispossessed by the Turks, it seems more natural to look for their descendants in the place of their retreat than in the country of the victors.

The Samoyede nation is strangely dispersed: some of them are found in small and detached bodies among the mountains which lie to the westward of lake Baikal; others are supposed to be within the Chinese frontiers; others are scattered among the deserts, which extend along the frozen ocean; and some nearly as far to the westward as Archangel. It should seem, therefore, that they must have been formerly a very numerous and powerful nation. They have no longer the use of horses, because the climate of their present country renders their subsistence impossible; but they have still preserved the manners of a pastoral people, and retain the use of moveable habitations, with which they wander from place to place. They neither have, nor appear to have ever had, any kind of regular government; their traditional songs mention only certain heroes, who, in better times, led their ancestors to battle. These songs form their principal amusement; but the exploits they celebrate are never likely to be renewed. Whether it be owing to the septic qualities of their food, to the natural effects of excessive cold, or to those poisonous fogs which render some parts of their country quite uninhabitable, the nerves of the Samoyedes are so irritable, that a sudden and unexpected noise will frequently throw them into convulsions. Of this, professor *Pallas* relates some remarkable instances.

The Samoyedes have a large head; a flat face; high cheek bones; small eyes; a flat nose; a wide mouth; a yellow complexion; large ears; straight, harsh, black hair; a short thick neck; broad shoulders; and short and thin legs. “*Les hommes (says Klingstadt Mem. sur les Samoyedes & Lapons) n'ont que fort peu ou presque point de barbe, et ils ont ceci de commun avec leurs femmes, que non plus qu'elles ils n'ont du poil sur aucune partie de leur corps, excepté à la tête.*”

selves, has probably at all times secured them from foreign invasion; but as the same cause must have divided them into a number of tribes, independent of each other, and perhaps always distinguished by different dialects, it is not easy to imagine any common cause of union which can ever have assembled the whole nation, and have led them to undertake very remote conquests. Their history, therefore, were it known, would probably be very uninteresting to us. They subsist by raising cattle, and by predatory expeditions into the countries of their more wealthy neighbours. During the troubles in Persia, towards the beginning of this century, they repeatedly sacked the towns of Shamachie and Ardebil, and ravaged the neighbouring districts; and the present wretched state of Georgia and of part of Armenia, is owing to the frequency of their incursions. In their persons and dress, and in their general habits of life, as far as these are known to us, they greatly resemble the Circassians.

VII. The GEORGIANS.

GEORGIA, called by the Persians Gurgistan, and by the Turks Gurtshi, comprehends the ancient Iberia, Colchis, and perhaps a part of Albania, as the province of Caket is said to be distinguished, in the old Georgian language, by the name of Albion. The inhabitants are Christians of the Greek communion, and appear to have received their present name from their attachment to St. George, the tutelary Saint of these countries.

GEORGIA

GEORGIA is divided into nine provinces, 1. Semo Kartveli, or upper Carduel; 2. Kuemo Kartveli, or lower Carduel; 3. Somgheti; 4. Kakheti; 5. Tshina-kartveli, or inner Carduel; 6. Imereti; 7. Guria; 8. Suaneti; and 9. Mingreli. Of these, the five first are subject to *Heraclius*, and form what is commonly called the kingdom of Georgia; as the four last, which are subject to *David*, form the kingdom or principality of Imeretia.

THIS whole country is so extremely beautiful, that some fanciful travellers have imagined they had here found the situation of the original garden of Eden. The hills are covered with forests of oak, ash, beech, chefnuts, walnuts, and elms, encircled with vines, growing perfectly wild, but producing vast quantities of grapes. From these is annually made as much wine as is necessary for the yearly consumption; the remainder are left to rot on the vines. Cotton grows spontaneously, as well as the finest European fruit-trees. Rice, wheat, millet, hemp, and flax, are raised on the plains, almost without culture. The valleys afford the finest pasturage in the world; the rivers are full of fish; the mountains abound in minerals, and the climate is delicious; so that nature appears to have lavished on this favoured country every production that can contribute to the happiness of its inhabitants.

ON the other hand, the rivers of Georgia, being fed by mountain torrents, are at all seasons either too rapid or too shallow
for

for the purposes of navigation: the Black Sea, by which commerce and civilization might be introduced from Europe, has been 'till very lately in the exclusive possession of the Turks: the trade of Georgia by land is greatly obstructed by the high mountains of Caucasus; and this obstacle is still increased by the swarms of predatory nations, by which those mountains are inhabited.

It is said, that in the 15th century, a king of Georgia divided among his five sons the provinces of Carduel and Caket, Imertia, Mingrelia, Guriel, and Abkhafia. These petty princes were too jealous to unite for their common defence, and too weak singly to resist a foreign enemy, or even to check the encroachments of their great vassals, who soon became independent. By forming a party among these nobles, the Turks gradually gained possession of all the western provinces, while the Persians occupied the governments of Carduel and Caket. Since that period the many unsuccessful attempts of the Georgians to recover their liberty, have repeatedly produced the devastation of their country. *Abbas* the Great is said to have carried off in one expedition from the provinces of Carduel and Caket no less than eighty thousand families, a number which, probably, exceeds the whole actual population of those provinces. The most horrible cruelties were again exercised on the unhappy people, at the beginning of the present century, by the merciless *Nadir*; but these were trifling evils, compared with those arising from

from the internal dissensions of the great barons. This numerous body of men, idle, arrogant, and ferocious, possessed of an unlimited power over the lives and properties of their vassals, having no employment but that of arms, and no hopes of aggrandizing themselves but by the plunder of their rivals, were constantly in a state of warfare; and as their success was various, and the peasants of the vanquished were constantly carried off and sold to the Turks or Persians, every expedition increased the depopulation of the country. At length they invited the neighbouring mountaineers, by the hopes of plunder, to take part in their quarrels; and these dangerous allies, becoming acquainted with the country, and being spectators of the weakness of its inhabitants, soon completed its desolation. A few squalid wretches, half naked, half starved, and driven to despair by the merciless exactions of their landlords, are thinly dispersed over the most beautiful provinces of Georgia. The revolutions of Persia, and the weakness of the Turks, have indeed enabled the princes of the country to recover their independence; but the smallness of their revenue has hitherto disabled them from repressing effectually the tyranny of the nobles, and relieving the burthens of the peasants.

THE capital of Georgia, and place of residence of prince *Heraclius*, is Tifflis, called by the inhabitants Tbilis-Cabar (warm town) from the warm baths in its neighbourhood. It was founded, as appears by an old inscription in the citadel, by a
certain

certain prince *Lievang*, in the year 1063. Though its circumference does not exceed two English miles, it contains twenty thousand inhabitants, of which more than half are Armenians: the remainder are principally Georgians, with some Tartars. It has twenty Armenian, and fifteen Greek churches, and three Metsheds. The streets seldom exceed seven feet in breadth, and some are so narrow as scarcely to allow a passage for a man on horseback: they are consequently very filthy. The houses have flat roofs, on which the women occasionally walk in fine weather: they are neatly built, the walls of the rooms are wainscotted, and the floors spread with carpets. At Tifflis there is a foundery, at which are cast a few cannon, mortars, and balls, all of which are very inferior to those of the Turks. The gunpowder made here is very good. The Armenians have likewise established in this town all the manufactures carried on by their countrymen in Persia; the most flourishing is that of printed linens. The common coins of Georgia are the abasses, of about fifteen-pence value, and a small copper coin, stamped at the mint at Tifflis. Besides these, a large quantity of gold and silver money is brought into the country from Persia and Turkey, in exchange for honey, butter, cattle, and blue linens.

THE subjects of *Heraclius* are estimated at about sixty thousand families; but this, notwithstanding the present desolated state of the country, is probably an under valuation. The peasants belonging to the queen, and those of the patriarch, pay no

tax to the prince, and therefore do not appear on the books of the revenue officers. Many similar exemptions have likewise been granted by the prince to his sons-in-law, and his favourites. Besides, as the impost on the peasants is not a poll-tax, but a tax on hearths, the inhabitants of a village, on the approach of the collectors, frequently carry the furniture of several huts into one, and destroy the remainder, which are afterwards very easily replaced. It is probable, therefore, that the population of Georgia does not fall short of three hundred and fifty thousand souls.

THE revenues of this country may be estimated at about 150,000 roubles, or 26,250*l*. They consist of, 1. the customs, farmed at 1750*l*.—2. Rent paid by the farmers of the mint at Tifflis 1750*l*.—3. The tribute paid by the Khans of Erivan and Ganfha, 7000*l*.—and 4. The hearth money levied on the peasants, amounting to 15,750*l*.

THE government of Georgia is despotic, but, were it not for the assistance of the Russian troops, the prince would be frequently unable to carry his decrees into execution. The punishments in criminal cases are shockingly cruel; fortunately they are not frequent, because it is seldom difficult to escape into some of the neighbouring countries, and because the prince is more enriched by confiscating the property of the criminal, than by putting him to torture. Judicial combats are considered as the
privilege

privilege of nobility, and take place when the cause is extremely intricate, or when the power and interest of two claimants are so equal, that neither can force a decision of the court in his favour. This mode of trial is called an appeal to the judgment of God.

THE dress of the Georgians nearly resembles that of the Cossaks; but men of rank frequently wear the habit of Persia. They usually dye their hair, beards, and nails with red. The Georgian women employ the same colour to stain the palms of their hands. On their heads they wear a cap or fillet, under which their black hair falls on their forehead: behind, it is braided into several tresses. Their eye-brows are painted with black, in such a manner as to form one entire line, and their faces are perfectly coated with white and red. Their robe is open to the girdle, so that they are reduced to conceal the breasts with their hands. Their air and manner are extremely voluptuous. Being generally educated in convents, they can all read and write; a qualification which is very unusual among the men, even of the highest rank. Girls are betrothed as soon as possible, often at three or four years of age. In the streets the women of rank are always veiled, and then it is indecent in any man to accost them. It is likewise uncivil in conversation to enquire after the wives of any of the company. These, however, are not ancient customs, but are a consequence of the violences committed by the Persians, under Shach *Nadir*.

TRAVELLERS accuse the Georgians of drunkenness, superstition, cruelty, sloth, avarice, and cowardice; vices which are every where common to slaves and tyrants, and are by no means peculiar to the natives of this country. The descendants of the colonists, carried off by Shach *Abbas*, and settled at Peria, near Ispahan, and in Masanderan, have changed their character with their government; and the Georgian troops, employed in Persia against the Affghans, were advantageously distinguished by their docility, their discipline, and their courage.

THE other inhabitants of Georgia are Tartars, Offi, and Armenians, called in the Georgian language Somakhi. These last are found all over Georgia, sometimes mixed with the natives, and sometimes in villages of their own. They speak among themselves their own language, but all understand and can talk the Georgian. Their religion is partly the Armenian, and partly the Roman Catholic. They are the most oppressed of the inhabitants, but are still distinguished by that instinctive industry which every where characterizes the nation.

BESIDES these, there are in Georgia considerable numbers of Jews, called, in the language of the country, Uria.* Some have villages.

* According to *Gaerber*, there are numbers of Jews scattered over the provinces of Shirvan and Daghestan; and he says, that they subsist principally by agriculture and raising cattle.

villages of their own, and others are mixed with the Georgian, Armenian, and Tartar inhabitants, but never with the Offi. They pay a small tribute above that of the natives.

M. *Guldenstaedt* was permitted to make some extracts from a manuscript chronicle in the Georgian language, compiled by order of *Vachtang*, late prince of Georgia, from the archives preserved in the monasteries of Gelati, near Cutais, and of Zcheta, near Tifflis. This singular history states that

“ IN the year of the world 1792, there dwelt in a fortress, on mount Ararat, a man, of the name of *Targamos*. He lived six hundred years, and was the father of eight sons: 1. *Aos*, from whom are descended the Armenians. 2. *Kartelos*, from whom came the Kartuelta (Georgians). 3. *Baidos*, ancestor of the people of Raanta (Shirvan). 4. *Moakan*, from whom are descended the Mokavnelta (people of Erivan). 5. *Lekas*, ancestor of the Lecta (Lefguis). 6. *Eros*, father of the Migrella (Mingrelians). 7. *Kaukas*, of the Kaukasianta (Caucasians). And 8. *Egros*, father of the Imeretians and Caketians.

“ OF these sons the most distinguished was *Kartelos*. He had four sons, all of whom became *Mépê* (sovereigns). 1. *Obse-*
rokos,

cattle, very few of them being employed in trade. He adds, that they are a very ancient colony: their Rabbins pretend that their forefathers were driven from Jerusalem into Media by the Musul *Padishah*, or king of Niniveh.

rokos, who reigned over the country of *Thafiskari*, extending to the Black Sea (*Imeretia* and *Mingrelia*). 2. *Dshavakhos*, who possessed the country of *Parvanidkhon*, as far as the *Mtkuari* (*Kur*) river. This seems to mean the district of *Trianeti*. 3. *Uplos*, king of the country from the river *Aragui* to the region of *Thafiskari* (the present province of *Carduel*). 4. *Charfarti*, who reigned over the country from *Derbent* to the *Aragui*.

“ *Alexander Makedonaeli* (the Macedonian) came from *Stioletti* (the north) to *Kartweli*. At that time iniquity was at the highest pitch, and men committed uncleanness with their sisters, and even with cattle. *Alexander* came first before *Chartis*, and afterwards took successively the cities of *Odsrekal*, *Tsharochi*, *Uplifziche*, a very great city, *Sarkine*, *Samshilde*, *Zcheta*, *Urbnisi*, *Zichedidi*, *Aspaulani*, inhabited by Jews, *Rustawi*, *Daldoziche*, *Btkuresziche*, and all the cities of *Caket*. He left garrisons in all these cities, and established himself at *Zcheta*, from whence he marched to *Nastakisi*, on the river *Kfani*. In *Sarkinetti* all persons above 15 years of age were put to death.

“ FROM the building of *Rome*, which happened 3233 years after *Adam*, to the days of *Merian*, there reigned in *Georgia* twenty-two *Mépés*, or sovereigns (whose names are mentioned in the chronicle); and in the reign of *Merian*, in the year 338 after *Christ*, the female saint, *Nino*, together with the holy sister, *Sidonia*, and the holy man, *Abrata*, arrived in this country, and established

established the Christian religion.”—After this follows a long catalogue of the sovereigns of Georgia, brought down to the present time ; but the foregoing extract will probably be sufficient to satisfy the reader’s curiosity.

THE capital of Imeretia, and place of residence of prince *David*, is Cutais. The remains of its cathedral seem to prove that it was once a considerable town, but at present it scarcely deserves the name of a village. *Solomon*, father of the present prince, very wisely ordered the walls and the citadel to be destroyed, observing, that the rocks of Caucasus were the only fortifications which were capable of being defended by an undisciplined army of six thousand men, unprovided with artillery.

THE inhabitants of Imeretia, estimated at about twenty thousand families, are not collected into towns or villages, but scattered over the country in small hamlets. They are less mixed with foreigners, and handsomer than the other Georgians. They are likewise bolder, and more industrious : they send yearly considerable quantities of wine to the neighbouring parts of Georgia, in leathern bags, carried by horses : but they are without manufactures, very poor and miserable, and cruelly oppressed by their vexatious landlords.

THE ordinary revenues of Imeretia, like those of Georgia, arise from a contribution of the peasants in wine, grain, and cattle,

tle, and from the tribute of the neighbouring princes. Among the extraordinary sources of revenue, confiscations have a considerable share; but as all this is by no means sufficient for the subsistence of the prince, he usually travels from house to house, living on his vassals, and never changing his quarters till he has consumed every thing eatable. It will of course be understood, that the court of Imeretia is not remarkable for splendour, nor the prince's table very sumptuously served. His usual fare consists of *gom* (a species of millet, ground, and boiled into a paste) a piece of roasted meat, and some pressed caviar; these he eats with his fingers; forks and spoons being unknown in Imeretia. At table he is frequently employed in judging causes, which he decides at his discretion, there being no law in his dominions but his own will.* His new ordinances are published to the people on Fridays, which are the market days, by a crier, who gets up into a tree, and from thence issues the proclamation.

THE Imeretians are of the Greek religion. Their Catholicos, or patriarch, is generally of the royal family, and can seldom read

* Judicial combats are in use in Imeretia and Mingrelia as well as in the rest of Georgia; but they are confined to the nobles. The trial by water ordeal is likewise sometimes practised: but in civil cases the Mingrelians have adopted a very rational kind of substitute for the common courts of justice. Each party chuses a judge, and the two judges chuse one speaker. To him the plaintiff exposes his pretensions, and then retires. The speaker then calls for the defendant, to whom he communicates the claim of his adversary, and receives his answer. When the two parties have nothing more to say, the two judges give their decision.

read or write; and the inferior clergy are not better instructed. Their churches are wretched buildings, scarcely to be distinguished from common cottages, but from a paper cross over the principal door, and some paintings of the Virgin and the saints.

THE Dadian, or prince of Mingrelia and Guriel, though possessed of a country far more considerable than Imeretia, is tributary to prince *David*, who is, therefore, a very formidable neighbour to the Turks of Achalziché. He is, however, very much fettered in his operations by the disobedience of his numerous barons, who, like those of Georgia and Mingrelia, have power of life and death over their vassals.

Teeth	Enche	Enche	Enche
Iskav	Iskav	Iskav	Iskav
Olla	Olla	Olla	Olla
Limba	Limba	Limba	Limba
Olla	Olla	Olla	Olla
Pinia	Pinia	Pinia	Pinia
Enchymyco	Enchymyco	Enchymyco	Enchymyco
Aka	Aka	Aka	Aka
Ket	Ket	Ket	Ket
Agoo	Agoo	Agoo	Agoo
Throo-con	Throo-con	Throo-con	Throo-con
Apas	Apas	Apas	Apas
Pichoo-pa	Pichoo-pa	Pichoo-pa	Pichoo-pa
Pkooos	Pkooos	Pkooos	Pkooos
Lkha-dza	Lkha-dza	Lkha-dza	Lkha-dza
Khina	Khina	Khina	Khina
Choo	Choo	Choo	Choo
Ets	Ets	Ets	Ets
Ipps	Ipps	Ipps	Ipps

read or write; and the inferior clergy are not better instructed. Their churches are watched buildings, to be distinguished from common cottages, but from a paper cross over the principal door, and some paintings of the Virgin and the saints.

CAUCASIAN LANGUAGES.

The Dardian, or prince of Mingrelia and Gurich, though possessed of a country far more considerable than Imeretia, is tributary to prince Imeretia, who is, therefore, a very formidable neighbour. The Dardian, or prince of Mingrelia and Gurich, though possessed of a country far more considerable than Imeretia, is tributary to prince Imeretia, who is, therefore, a very formidable neighbour.

ABKHAS LANGUAGE.

	<i>Altikefèk Dialect.</i>	<i>Cuban Dialect.</i>
God	Antsha	Antsha
Father	Oorak	Yaba
Mother	Anshohk	Yan
Son	Spau	Ippa
Daughter	Efa	Efa
Brother	Ashey	Chee
Sister	Ahkshey	Khsha
Husband	Skodza	Lkhadza
Wife	Stevfa	Pkhoos
Girl	Hysba	Pkhoofpa
Boy	Spau	Arps
Child	Sitskhoon	Tshkoo-oon
Man	Goo	Agoo
People	Keet	Keet
Head	Yekka	Aka
Face	Eetsuymuyce	Etsuymuyce
Nose	Pintfa	Pintfa
Eye	La	Oolla
Ear	Loomba	Limha
Forehead	Kapehk	Oolla
Hair	Leebray	Ijakay
Mouth	Eetcha	Etcha

Teeth

ABKHAS LANGUAGE.

	<i>Altikesek Dialect.</i>	<i>Cuban Dialect.</i>
Teeth	Peets	Peets
Tongue	Eeps	Ibs
Beard	Jaikay	Ijakay
Neck	Yookda	Akda
Shoulder	Eeshghvaka	Eeshghva
Hand	Innappay	Impay
Fingers	Matsha	Mashkhaba
Nails	Napkhay	Mamkhimnfa
Foot	Jappay	Shappay
Knee	Jamkhadedeerka	Keeka
Skin	Eetsha	Itshayish
Flesh	Jee	Jee
Bone	Bogo	Chont
Blood	Sha	Sha
Heart	Goo	Goo
Milk	Khfhay	Khlay
Sleep	Chkha	Deetcha
Love	Bjeddelgooe	
Pain	Eefashkee	Afgheehkvee
Life	Eehkee	Debgao
Death	Deeshee	Deeshta
Cold	Tkhta	Ehkta
Sun	Marah	Marah
Moon	Muys, Mazia	Mezzeh
Star	Aets, Bagoa	Yafs
Rain	Okvee	Kooah
Lightning	Attsey	Eematfoozvae
Snow	Zeh	Zeh
Ice	Ttfasheh	Ttfash
Day	Meeftcheh	Meeh
Night	Bakah, Bakla	Bak
Evening	Koolpezy	

ABKHAS LANGUAGE.

	<i>Altikefek Dialect.</i>		<i>Cuban Dialect.</i>	
Summer	Pkhneh	.	Apkh	Teeth
Spring	Hapneh	.	Apna	Tongue
Autumn	Bjayga	.	Atsneh	Beard
Winter	Gheen	.	Gheen	Neck
Year	Sheekoo, Skoofkeek	.	Skzeek	Shoulder
Earth	Atoola, Ttfoola	.	Toola	Hand
Water	Dzeh, Seerreh	.	Agoo	Fingers
River	Zeddoo	.	Dzeddoo	Nails
Sand	Pshahka	.	Pshahka	Foot
Clay	Khantfy	.	Noofh	Knee
Mountain	Booko, Doo	.	Boohk	Skin
Fire	Mtfeh, Meetfa	.	Meetfa	Tells
Heat	Pkha	.	Pkhao	Bone
Stone	Hak	.	Hao	Blood
Gold	Pkheh	.	Pkhee	Heart
Silver	Reefna	.	Reefna	Milk
Salt	Jeeka	.	Jeeka	Sleep
Grass	Ttfooa	.	Ppha	Love
Tree	Ttflah	.	Ttflah	Pain
	Debgao	.	Fehkee	Life
	Deehna	.	Deehnee	Death
	Elkha	.	Tkhra	Cold
	Marah	.	Marah	Sun
	Menzeh	.	Muya, Maxia	Moon
	Yala	.	Ats, Bagoa	Star
	Koash	.	Okvee	Rain
	Ematloovace	.	Anty	Lightning
	Zeh	.	Zeh	Snow
	Ttflah	.	Ttflah	Ice
	Meelch	.	Meelch	Day
	Bak	.	Bak, Bala	Evening
		.	Koolpezy	

CIRCASSIAN

CIRCASSIAN OF THE CABARDAS.

God . . .	Tka, T-ha
Heaven . . .	Voo afay
Father . . .	Yada
Mother . . .	Yana, Sana
Son . . .	Ko, Kookva
Daughter . . .	Pkhoo
Brother . . .	Stchay, Stchee
Sister . . .	Cheepkhoo, Choopkh
Husband . . .	Tlay, Tlyee
Wife . . .	Fees, Eefyiz
Girl . . .	Hazebs, Pkhegebs
Boy . . .	Shaya, Chvalay
Child . . .	Zshadla, Goo
Man . . .	Tfoog
People . . .	Jeelay, Kookhshel, Tfoogkher
Head . . .	Tsh-ha
Face . . .	Nap, Napa
Nose . . .	Pay, Pa, Ja
Nostril . . .	Pahk, P-ha
Eye . . .	Nay, Nejay
Eye-brows . . .	Nabtfa
Eye-lashes . . .	Nekkepkh, Nejgoots
Ear . . .	T-hakooma
Forehead . . .	Nasha
Hair . . .	Sh-hats, Tshkhaats
Cheeks . . .	Takiaja, Takiaghay
Mouth . . .	Jay, Dja
Throat . . .	Tamak
Teeth . . .	Dzay, Dza
Tongue . . .	Bzaygoo, Bzek
Beard . . .	Jakay
Neck . . .	Pshay
Shoulder . . .	Damasha
Elbow . . .	Zuytkha, Afarakka

Hand.

CIRCASSIAN OF THE CABARDAS,

Hand . . .	Ah
Fingers . . .	Abkhuombay
Nails . . .	Abjana
Belly . . .	Nuyba, Negbay
Back . . .	Cheefay, Chib
Foot . . .	T-h-le, Skhlako
Knee . . .	T-h-lagajay, Tlagoja, Tlegvadjay
Skin . . .	Fa
Flesh . . .	Lay, L-lay
Bone . . .	Koobj-ha
Blood . . .	T-hlay, Lay
Heart . . .	Goo
Milk . . .	Shay, Shchay
Hearing . . .	Zekhekheen
Sight . . .	Lagoon, Sosliaoo
Taste . . .	Afaoofa, Aiapf
Smelling . . .	Immerpchanh, Sfo-oo
Feeling . . .	Teyabomupchitch, Slotaray
Voice . . .	Mak
Name . . .	Eetfa
Cry . . .	Gooamak, mak
Noise . . .	Pfmak, Kooa
Clamour . . .	Khadaga, Pahka
Word . . .	Jeezo-eo, Jjeepanner
Sleep . . .	Jeay, Gheay, Jeateoo
Love . . .	Chaffa, Aitluiagoo
Pain . . .	Ooz, Maooz
Toil . . .	Kooghyakhan, Gooch
Work . . .	Loja, Ohkwichen
Force . . .	Gocha, Gvadj
Power . . .	Dzlek, Gooacha
Authority . . .	Psheego, Khveet
Marriage . . .	Neekahk, Gooahaa
Life . . .	Pfo-oogo

Stature

CIRCASSIAN OF THE CABARDAS.

Stature . . .	Khekhon, Dshekhon
Spirit . . .	Bahkkha, Poofs
Death . . .	Khkhada, Tlen
Cold . . .	Shahay, Chyah
Circle . . .	Koorahay
Globe . . .	Tope, Khorlay
Sun . . .	Digga, Dweega, Ddaga
Moon . . .	Maza, Mazay
Star . . .	Bago, Bagwo, Yachah
Ray . . .	Nehk, Deegapaayez
Wind . . .	Gjee
Whirlwind . . .	Jeebzag, Wojuykooee
Storm . . .	Joobahay
Rain . . .	Ooashkh, Ooehkh, Bohejkh
Hail . . .	Ooafa, Bwoohof
Lightning . . .	Khobskay, Kopk
Snow . . .	Wafs, Wefs, Bwoeefs
Ice . . .	Mwil, Mel, Meel
Day . . .	Atchnoo, Mahko, Makhooa
Night . . .	Jet, Gjegh
Morning . . .	Nakhooth, Pshadeechas
Evening . . .	Pshaghahga, Pshabbay
Summer . . .	Gamakva, Gammakho, Eetleskol
Spring . . .	Gatk
Autumn . . .	Zeenay
Winter . . .	Jeemakva
Year . . .	Eethias
Time . . .	Yoogoh, Paasley
Earth . . .	Ch, Chwee
Water . . .	Sirray
Sea . . .	Khao
River . . .	Pfookho, Pfooshkvo
Waves . . .	Pewer, Toolkoon
Sand . . .	Pshahko, Pshahkooa Pshahkaoo

Clay

CIRCASSIAN OF THE CABARDAS.

Clay . . .	Yatta
Dust . . .	Sava, Sappa
Dirt . . .	Yatta
Mountain . . .	Kooshkha, Bghee
Coast . . .	Oofa, Nuyghay
Hill . . .	Ashkha, Tloolghay
Valley . . .	Tehlaskha, Kooa
Air . . .	Obhook
Vapour . . .	Antkhoplshkashoo, Bakha
Fire . . .	Maffa, Maafa
Heat . . .	Jegoopl, Khoolba, Khvaba
Depth . . .	Koo, Eekooag
Height . . .	Khlaghy, Aootlejag
Breadth . . .	Boohk, Eeboogag
Length . . .	Kehkag, Eekchkahk
Hole . . .	Gooana, Wana
Pit . . .	Mafha, Mashay
Ditch . . .	Cheetoga, Tuycha
Stone . . .	Muyvoa, Muyvwy
Gold . . .	Duyshay, Deeshah
Silver . . .	Djeen, Duyjeen
Salt . . .	Shoog, Shoogoog, Choog
Miracle . . .	Chagho
Forest . . .	Mez, Miez
Grass . . .	Oots, Oods
Tree . . .	Jeeg, Pkha
Pole . . .	Bjohk, Pjohg
Verdure . . .	Oots, Shkhondahcha

OSETIAN

OSETIAN LANGUAGE.

	<i>Dialect of Oseti.</i>	<i>Dialect of Dugor.</i>
God	Tfa-oo	Khoo-tfa-oo
Heaven	Arv	Arv
Father	Feed	Feeday
Mother	Emmad, Mad	Madai
Son	Feert, Lapoo	Foort
Daughter	Kyfgui	Kyfgui
Brother	Arvadey, Ervod	Arvod
Sister	Kho, Ekho	Khorra
Husband	Moe, Emmoe	Moeenay
Wife	Oos	Oassa
Girl	Kyfgay, Ekhootak	Kyfgay
Boy	Lapoo	Lokkon
Child	Sevellom, Lapoo	Bidjiaoo
Man	Leg, Lahk	Leg
People	Adamta	Adamta
Head	Zer, Effar	Zer
Face	Etchaskom, Tfeskom	Etchaskom
Nose	Findj, Fens	Finds
Nostril	Thinzakhonkhetty	Efinjykhonk
Eye	Tsvettay, Chest, Chasht	Tfestay
Eye-brow	Tfestaythaltay, Erfeet	Erfeet
Eye-lashes	Khaltay, Erhta	
Ear	Khoos, Oos, Koos	Gos
Forehead	Yennihk, Nihk, Ennahk	Ternihk
Hair	Dzeekoo, Zibkoo, Effarkhoon	Djeckko
Cheeks	Roostay, Evadoohkta	Roostay
Mouth	Tfoog, Zuyhk, Tshuyhk	Tfoog
Throat	Cure	Ekkoor
Teeth	Dandak	Dendak
Tongue	Afzagkay, Vzag, Abzag	Afzaghay
Beard	Reehky, Botfoo, Bodjo	Rehkay
Neck	Aftseg, Efchak	Aftseg

K

Shoulder

OSETIAN LANGUAGE

	<i>Oseti.</i>	<i>Dugor.</i>
Shoulder	Tfong, Evchak	Tfong
Elbow	Rambwin, Orak	
Hand	Kohk, Koohk	Koohk
Fingers	Koohkalhk, Koohktay, Nahkta	Angoolfay
Nails	Naehk, Nihktay, Yalg	Naehk
Belly	Goobynn	
Back	Feffontay, Eskaldan	
Foot	Kahk	Kahk
Knee	Oorag, Orak	Waragay
Skin	Tfarn, Srak, Cardj	Tfarn
Flesh	Fid, Thid	Fid
Bone	Asteg, Eestahk	Asteg
Blood	Artendy, Toog	Too-oog
Heart	Zarda	Serd, Serdey
Milk	Ahksuyr, Ihksuyr	Ahksheer
Hearing	Koofen, Fekkoofta	
Sight	Tfyunen, Ooney	
Taste	Adgheen	
Smelling	Smag, Shmak	
Feeling	Anbaren, Archagfta	
Voice	Kalas, Djeerd	
Name	Nom	
Cry	Ekkar, Keery	
Noise	Calebah	
Clamour	Kaon	
Word	Djeerd, Zuyrd	
Sleep	Khoozeg, Khoos	Khooffek
Love	Warayen, Barjey	
Pain	Ruynkeen Reece	Roon
Toil	Keyamat, Narv	
Work	Kiooft, Koottak	
Force	Tuyhk, Ezeer	

Power

OSETIAN LANGUAGE.

	<i>Oseti.</i>	<i>Dugor.</i>
Power	Tkheen, Teekkeen	
Authority	Ebboon, Khorfag	
Marriage	Keenzavseg, Keengiakzav	
Life	Tfernebon, Gas	Tferroon
Stature	Rez, Sevfardee	
Spirit	Smag, Shmak	
Death	Malat, Mard	Molluyn, Mard
Cold	Bazal, Eehkan	Ekhon
Circle	Khahk, Tymbull	
Globe	Tuynbuyn	
Sun	Khoor	Khor
Moon	Meyee, Ma-yee	Ma-yeh
Star	Stalat, Stella, Staleh	Stalooteh
Ray	Khooreten, Khoort	
Wind	Duymee, Bahad	
Whirl- wind	Duymghy, Teembal	
Storm	Abzyoorybwoonty, Bodkanny	
Rain	Bar, Wahran	Kabda
Hail	Eehk	
Lightning	Bacheelaekar, Perfta, Arbateef	Artey
Snow	Meed	Meddy
Ice	Eehk, Yeehk	Yehk
Day	Bon	Bon
Night	Ahkfaf, Ahksev	Ahkfava
Morning	Raheeso, Raheefoon	
Evening	Eezar, Zer, Zar	
Summer	Serd, Fassék	Sardey
Spring	Walzak	Waldzak
Autumn	Aragfassék	Ragfassék
Winter	Zoomok	Zoomak
Year	Afadjoo, Az, Ans, Yafadsh	Ans
Time	Ragooo	
Earth	Zahk, Cheegheet	Cheegheet

OSETIAN LANGUAGE.

	<i>Oseti.</i>	<i>Dugor.</i>
Water	Don	Don
Sea	Foord	
River	Don	Don
Waves	Farfalak	
Sand	Amees	Ajmieffa
Clay	Keer, Cheef	Cheegheet
Dust	Ruyk, Ruyg	
Dirt	Tfuyf, Cheef	
Mountain	Khohk	Khong
Coast	Buyl, Donabuyl	
Hill	Tuypuyr, Arak	
Valley	Thetten-besty, Ardoos	
Air	Roohks	
Vapour	Tef, Tabd	
Fire	Art, Zuyng	Djeeng
Heat	Tfahkar, Sinkytapar	Antef
Depth	Arf	
Height	Ooleyao, Arzond	
Breadth	Theten, Korg	
Length	Darhk	
Hole	Khonka, Khoonk	
Pit	Oovaruy, Djeek	
Ditch	Ooverm, Darkhahkt	
Stone	Door	Attoor, Dor
Gold	Suyzgary, Soohkzerreen	Zoohkzareeny
Silver	Abzyfs, Abzyft	Agooyesta, Ajoshesta
Salt	Sahk, Chahk	Tfankheh
Miracle	Deefag	
Forest	Kad	
Grass	Kuyrdey, Khos	Khoaffa
Tree	Ballas, Pallas, Soog	Balahaffey, Jog
Pole	Meehk, Seertmeehk	
Verdure	Tfahk, Kardakhos	

LANGUAGE

LANGUAGE OF THE KISTI.

	<i>Dialect of Tchetchens.</i>	<i>Dialect of the Ingoushi.</i>
God	D-yaly	D-yala
Heaven	Stuygley	Seeghelich
Father	Da	Da
Mother	Naana	Nana
Son	Ya	Ya
Daughter	Yohay	Yoogheek
Brother	Vashay, Vooasha	Vasha
Sister	Eshau, Ghesha	Esha
Husband	Maar, Kuanahk	Maar
Wife	Eestyoo, Sknellyn	Zyelk, Syee
Girl	Yohay, Yoau	Yoogheek
Boy	Bayar	Bayiree
Child	Beeyer, Bayar	Beeyer
Man	Steg	Stag, Sek
People	Naahk, Dookanahk	Naahk
Head	Korto, Kartay	Kortay, Kwartay
Face	Yookhay, Yohk	Yoohkmerinn
Nose	Maray	Meerha, Merj
Nostril	Maray-oorgeh	Mertchoorgeesh
Eye	Baireek, Bareek	Berg, Pairg
Eye-brow	Satfgameh	Teggeelam
Eye-lash	Barghen-neegheen	Bergentchooish
Ear	Lerrik	Lerk
Forehead	Hajay, Khiaeezay	Hadjay, Kheejay
Hair	Kajoreh, Chooa	Beshkennish, Koodj
Cheeks	Befny	Beckelnghill
Mouth	Daghay, Baghay	Yeeft, Bagga
Throat	Lyak	Kyarmuyky
Teeth	Tferghysh, Tferresh	Tferghyt
Tongue	Mot, Moot	Mottay
Beard	Maj, Miaj, Miav	Mekkash, Chingh
Neck	Bartaday, Yany	Faart, Ferto

Shoulder

LANGUAGE OF THE KISTI.

	<i>Dialect of Tchetchens.</i>	<i>Dialect of the Ingoushi.</i>
Shoulder	Pkhanaret	Bailam
Elbow	Gwaala	Gwalla
Hand	Kooyk, Kooky	Koolg, Koolkoo
Fingers	Paleek, Telgesf	Palk, Pelgeesh
Nails	Maray, Maagaren	Maray, Merghin
Belly	Gahay	Gueeky, Bueeky
Back	Bookg	Booko
Foot	Kohk, Kok	Kog
Knee	Gooala	Gooa, Varoo
Skin	Kaka, Tfhkoora	Kaka, Tfooalka
Flesh	Gheeshik, Beeleekly	Deehlk
Bone	Daahkket, Deeyahk	Tehkk
Blood	T-tfee, Tfee	T-tfee
Heart	Dook	Dog
Milk	Shyrrey, Shoorey	Shyrrey, Shooro
Hearing	Khazar	Kheddees
Sight	Deher	Gooffuan
Taste	Lecair	Merseenday
Smelling	Kh-haajoo	Merdj
Feeling	Laatfer	Kuydeedeas
Voice	Eesh	Tfaga
Name	Deen	Tfey
Cry	Anekkeen	Garee
Noise	Sellay	Gargahts-tfoo
Clamour	Bonkheelen	Belkkery, Deermas
Word	Doozh	Dooesh
Sleep	Gan	Naap, Bajee
Love	Veeezay, Kooezay	Bedzetfuan
Pain	Oon	Mogats, Mogots
Toil	Doo-ookher	Kadakhoonzoo
Work	Boohlk	Booelhk
Force	Neetskey	Neets

Power

LANGUAGE OF THE KISTI.

	<i>Dialect of Tchetchens.</i>	<i>Dialect of the Ingoushi.</i>
Power	Dookatfaagoon	Nad, Nats
Authority	Makokheelar	Seenatfa
Marriage	Makhar-beeliar	Noofkoldarembafo
Life	Kkhan	Dentfek, Betaloveh
Stature	Lakadaalar, Lakeedaar	Kh-khah
Spirit	Efeh, Sfay	Eh
Death	Balar	Belleen, Layghee
Cold	Sheeyeleen	Sheely, Shel
Circle	Gooe	Goohoo
Globe	Goorghendeh	Goo-orghee
Sun	Malyk	Malyk
Moon	Boofh	Bute, Booto
Star	Syed, Seeyeddeh	Zetta, Zuta
Ray	Tkhahk	Merkhendenerj
Wind	Mohk	Moohk
Whirlwind	Yahatchoony	Foo-o
Storm	Oureshtekeen	Eeatcheegheh
Rain	Dogoo, Dougoo, Dagoo	Dohoh
Hail	Kwaroo	Shwyfheeh
Lightning	Steeglyaikey, Noorystegan	Tazehgo, Dekooka
Snow	Looa	La, Loho
Ice	Kheelen	Sha, Shebelek
Day	Deeyeeny, Deeyenehk	Den, Deh
Night	Booffoo	Boozee, Buyta, Booeefay
Morning	Yaroor, Ooroor	Soorey
Evening	Sarrahk, Sarehk	Seyeery
Summer	Bastee	Bastee, Shu
Spring		Goora
Autumn		Ahkk
Winter		Aee
Year	Shooa	Tfashoo, Tiafshwoh
Time	Laan	Tagandehkeendeday
Earth	Lettehk, Latta	Liate, Lette

LANGUAGE OF THE KISTI.

	<i>Dialect of Tchetchens.</i>	<i>Dialect of the Ingoushi.</i>
Water	Khee	Khice
Sea	Khort	Foort
River	Malar	Dokankhee, Khice
Waves	Toolgoonet	Khieestedete
Sand	Goom	Tesh, Goom
Clay	Khat	Tapoor, Ker
Dust	Chen	Doma
Dirt	Keeleeyet	Khottey
Mountain	Lam	Lamartch, Beerd
Coast	Eeyet	Shoo-oo
Hill	Eerakhooa	Bartsay
Valley	Bieeroo	Khozleroo
Air	Lekkeeyeh	Mogoshyee
Vapour	Koor	Egog
Fire	Tfeeyeh	T-tseh, Tfuy
Heat	Yahookhen	Taoo, Yawehkey
Depth	Kargoon	Kargo
Height	Tkyeehk	Liakkay-khallay
Breadth	Latteh	Shoogra
Length	Dehehken	Deahkay
Hole	Ooreek	Yoorka
Pit	Tkhag	Lerma
Ditch	Ahk-ker	Booroog
Stone	Toolak	Kera
Gold	Betyee	Detaoo, Dehtoo
Silver	Detee	Detaoo, Detoo
Salt	Tookhee	Toohk
Miracle	Tamatabar	Tameeuyt
Forest	Khioon	Khioon
Grass	Boots	Boots, Yol
Tree	Khen	Kheh, Datcheck
Pole	Khaakoo	Doohkk
Verdure	Sengheleen	Seniee

LESGUIS LANGUAGE.

<i>Dialects of Antshoug,</i>	<i>Dshar,</i>	<i>Chunfagh,</i>	<i>Dido.</i>
God	Bedshet .	Bedshet .	Bedshet
Heaven	Zob .	Zob .	Zoub
Father	Dayday .	Dayday .	Obeeo
Mother	Ebbel, Evel .	Evel .	Enneeyoo
Son	Timmeer .	Khimmeer .	Takvee-oof- hee, Oofhee
Daughter	Yaz .	Yas .	Kid
Brother	Yats .	Yats .	Gloochessleo
Sister	Heeats .	Heeats .	Akkiyessio
Husband	Bikhintchy .	Jennelaooshee	Tkeddioo
Wife	Choojo .	Jennelaooshaba	Dya, Broo
Girl	Yaffy .	Yaffy .	Kidd
Boy	Ooaffa .	Ooaffa .	Oofhy
Child	Teemeer .	Khimmeer .	Takveeooshee
Man	Bahartsh .	Bahartshy .	Checkvy
People	Emmeraoodjy .	Jammahad .	Osh, Adam
Head	Beterr .	Bekkerr .	Tkeen
Face	Berkbal .	Berkbal .	
Nose	Khoomoohg .	Mooshoosh .	Malee
Nostril		Kallee .	
Eye	Beayerr .	Beayerr, Bear	Ozioorabbee
Eye-brow	Kroontfrool .	Kroontfrool .	
Eye-lashes	Berzoolas .	Berzoolas .	
Ear	Inn .	Ayinn .	Ahayaby
Forehead	Nodoh .	Noodoh .	Tlokva
Hair	Zab .	Ras .	Kody
Cheeks	Khoomeer .	Khoomeer .	
Mouth	Kaal, Kyal .	Kaal .	Hakoo
Throat	Seckair .	Seckair .	
Teeth	Zeeby .	Zeeby .	Tfaby, Tfavy
Tongue	Ma-ots .	Ma-ots .	Keetsoo
Beard	Ma-ej .	Ma-ej .	Mets
Neck	Gooboor .	Gaboor .	Meshholga
Shoulder	Boohoon .	Getsh .	Mitsh
Elbow	Kayshay .	Kayshay .	Hero
Hand	Kooer, Kver .	Kver .	Retla

L

Fingers

LES GUI S LANGUAGE.

<i>Dialects of Antsboug,</i>		<i>Dsbar,</i>	<i>Chunfagb,</i>	<i>Dido.</i>
Fingers	Nats . . .	Gheeleesh . . .	Gheeleesh, Keeshal	Basheebee
Nails	Maat . . .	Maahk . . .	Matl . . .	Motlooghy
Belly	Chehk . . .	Chehk . . .	Chehk . . .	
Back	Moohk . . .	Moohk . . .	Moohk . . .	
Foot	Pog . . .	Pog . . .	Pog . . .	Roree
Knee	Nakoo . . .	Googa . . .	Nakoo . . .	Eknokoo
Skin	Khegg . . .	Kegg . . .	Tfoko . . .	Beek
Flesh	Han . . .	Han . . .	Han . . .	Retl
Bone	Ratla . . .	Recka . . .	Radla . . .	Tloofa
Blood	Bee . . .	Bee . . .	Bee . . .	A.
Heart	Rak . . .	Rak . . .	Rak . . .	Roko
Milk	Rahk . . .	Rahk . . .	Rahk . . .	Ghay
Hearing		Riabla . . .		
Sight		Beekhoola . . .		
Taste		Konahla . . .		
Smelling		Miahkcholla . . .		
Feeling		Kheella . . .		
Voice		Kharatl . . .		
Name		Tfarsheep . . .		
Cry		Kharatell . . .		
Noise		Debl . . .		
Clamour		Eddoola . . .		
Word		Rayee . . .		
Sleep	Matlee . . .	Matlo . . .	Matlo . . .	
Love		Otloloh . . .		
Pain		Oontee . . .		
Toil		Zahkmat . . .		
Work		Khialtee . . .		
Force		Koobat . . .		
Power		Bojee-booghy . . .		
Authority		Seev-khaldee- doohk-ooghoo . . .		
Marriage		Makkiareeton . . .		
Life		Khleekhoog- heesh . . .		
Stature		Kliuana . . .		

Death

LESGUIS LANGUAGE.

<i>Dialects of Antsboug,</i>	<i>Dshar,</i>	<i>Chunfagh,</i>	<i>Dido.</i>
Death		Khana	Haratch
Cold	Rohee	Khooatchala	Rohee
Circle		Akeever	
Globe		Goorgheenaoo	
Sun	Baak	Baak	Book
Moon	Mo-ots, Motsh	Mo-ots	Bootsee
Star	Tfoah	Tfavee	Tfah
Ray		Bab, Bakoon	
Wind		Khooree	
Whirlwind		Khiooree	
Storm		Zob-abargoon	
Rain	Tfad	Tfaat	Kemma
Hail		Goro	
Lightning	Pree	Pree, Peerree	Maktl
Snow	Azoo	Azo	Eefsee
Ice	Rice	Tfoor, Tfer	Berroo
Day	Ko	Ko	Djekkool
Night	Zoordo	Khafsey	Gheedod
Morning		Radaleefa	
Evening		Bakkareeta	
Summer	Reeyee	Reedal, Yooer-my	Semmeetl
Spring	Eehktee	Eehktee	Atohk
Autumn	Khazeel	Khazeel	Imkho
Winter	Tyilleen	Tyilleen	Etlermo
Year	Zozo	Zozo	Tlebby
Time		Rechkboochoo	
Earth, Land	Ratl	Riatl	Cheddo
Water	Gtleem	Khleem	Gtlee
Sea		Rahkiad	
River	Or	Or, Khiar	Eggoo
Waves		Bagaroola	
Sand		Khoom	
Clay	Chabbar	Khiafh, Chab-bar	Cheddo
Dust		Khioor	
Dirt		Khiafh	

LESGUIS LANGUAGE.

<i>Dialects of</i>	<i>Antsboug,</i>	<i>Dsbar,</i>	<i>Chunfagh,</i>	<i>Dido.</i>
Mountain	Mayerr	Mayerr	Tlooroo	Tillad
Coast		Rayall		
Hill		Mayerr		
Valley		Kauley		
Air		Koo-o		
Vapour		Kooee		
Fire	Tfah	Tfyah	Tfah	Tfee
Heat	Khentee	Kheenkhlloo	Khentee	Khentee
Depth			Gvoarreeda	
Height			Reechadaa	
Breadth			Evva	
Length			Khalagvada	
Hole			Karat	
Pit			Bakka	
Ditch			Tattaool	
Stone	Teb	Khetsoh	Eetso	Gool
Gold	Mezet	Mezed	Mezet	Ookroo
Silver	Arats	Arats	Arats	Meetfkheer
Salt	Tfam	Tfam	Tfyan	Tfeeyo
Miracle			Tamata	
Forest			Tfool	
Grass			Tkherr	
Tree			Tfogooet	
Pole			Kazeek	
Verdure			Yoorcheena-boogoo	

GEORGIAN

GEORGIAN LANGUAGE.

	<i>Carduel Dialect.</i>	<i>Imeretian.</i>	<i>Suaneti Dialect.</i>
God	Gmerty	Horomti	Gherbet
Heaven	Tfah	Tfash	Tfah
Father	Mamma	Mooma	Moo
Mother	Dedda	Deeda	Dee
Son	Shyilly	Skooa	Yezag
Daughter	Kaly	Ozoory	Zoonak
Brother	Tfmah	Djeema	Moohkbay
Sister	Da	Datchkym	Datchoor
Husband	Kmary	Komodjy	Chash
Wife	Tfoly	Cheely	Aikhoo
Girl	Kally	Ozoory	Soorag
Boy	Bidjaoo	Bidjaoo	Tfhkynta
Child	Kmatfilly, Tfvilly, Krmah	Bofhy	Bobsh
Man	Kadtsy	Kodshy	Maray
People	Khalkhee, Erny, Catfuy	Margalee	Khvace-maray
Head	Tavee, Kavee	Doodee	Tkhoom
Face	Peeraffa, Sakhay, Peeris-fakhay	Peejeeshee	
Nose	Tfkhveery	Tchkhin-dee	Yepkhna
Nostril	Nesto, Nestvy		
Eye	Twaly, Tvaly	Toly	Tay
Eyebrow	Tfarby		
Eyelashes	Khaltay, Erkta		
Ear	Koory	Oodjy	Shdeem
Forehead	Shoobly	Kooa	Neekba
Hair	Tma	Toma	Patoo
Cheeks	Loka, Koba		
Mouth	Peeree	Pidjee	Peel
Throat	Kharkhanto, Tkelly		
Teeth	Kbeely, Gbeely	Keebeery	Shdik
Tongue	Aina	Neena	Nin
Beard	Tfwerry, Tferry	Preemooly	Waray
Neck	Kifferry, Kaily	Kifferry	Kinshkh
Shoulder	Pkary, Mkhary	Khoodjy	Mekher
Elbow	Dakvy, Tfkrtah		

Hand

GEORGIAN LANGUAGE.

	<i>Carduel Dialect.</i>	<i>Imeretian.</i>	<i>Suaneti Dialect.</i>
Hand	Kehelly, Khelly	Kheh	Shee
Fingers	Teetee, Teetebbee, Titnee	Keetee	Pkhooyay
Nails	Fchinly, Pehkhelly, Prchkheelebby	Byrtekha	Tskhah
Belly	Mootselly		
Back	Zoorghy		
Foot	Fayghee, Paykhee, Pekky	Koochkhy	Cheeshkh
Knee	Mookly, Moohkly	Boorgooly	Gweyee
Skin	Tkhavée	Tkhebbby	Kan
Flesh	Khortsy, Kartsy	Khortsy	Yekhoo
Bone	Tfwally, Tfizvally	Tfwally	Tjeego
Blood	Seefkhly	Seefkhelly	Yemmesk
Heart	Goolee	Gooree	Goo
Milk	Rtseh, Rdzay	Bjah	Eerdjeh
Hearing	Gogonebba, Sasmenelee		
Sight	Kebvelaba, Kedva		
Taste	Ghemovneba, Ghemo		
Smelling	Knofsa, Knofeba		
Feeling	Shehkeba, Gankheelba, Goorzeenova		
Voice	Khmah		
Name	Sakhely		
Cry	Kveereely, Dfahkely		
Noise	Kakaneé, Grgveenba, Tchkoobee		
Clamour	Teereleegodeva, Tkebbba		
Word	Saubaree, Seetkhva		
Sleep	Dzeely, Seefmaree	Looree	Looree
Love	Seekvarooly, Ookvar	Worts	
Pain	Tkeeveely, Salmoba		
Toil	Gartcheelova, Shroma, Sardjelee		
Work	Moofhakova, Moofhaova		
Force	Tfzalee, Gonay		
Power	Dzalee, Goneh		
Authority	Cheelova, Chedleba, Khelmsteepaiba		
Marriage	Shayooglebba, Kortseeneba		
Life	Tfuytsotfkhley, Tfkhovraba		
Stature	Taneefegzdeelova, Tanee, Agzda, Hazda		
			Spirit

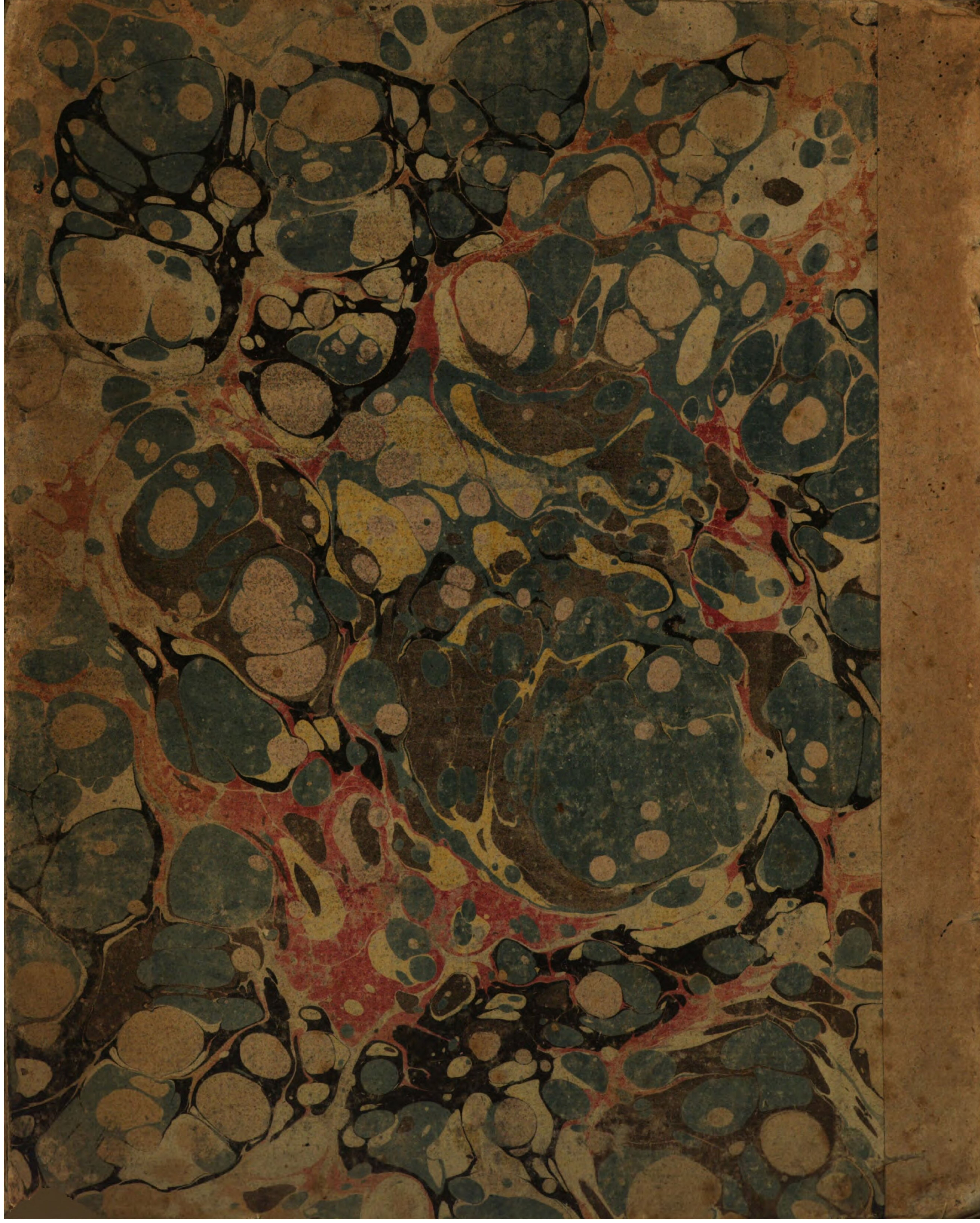
GEORGIAN LANGUAGE.

	<i>Carduel Dialect.</i>	<i>Imeretian.</i>	<i>Suaneti Dialect.</i>
Spirit	Soolee		
Death	Sikvdeela, Stfschoolee		
Cold	Tfeetsyeh, Seetfkheh, Seetfeevch		
Circle	Mgoorgaly, Mergva-leatsre, Sym-grgvleh		
Globe	Boorshy, Mgoorbaly		
Sun	Mzeh	Bja	Meej
Moon	Mtwary, Mtvary	Toota	Mij
Star	Maskulavy, Varfeelavy	Mooroots	Antkvesk
Ray	Shoofhee, Skeeevee, Sharavandee		
Wind	Nyahvee, Karee, Kweeeree		
Storm	Bookee, Brtselgelba, Neeslee		
Rain	Tfuyma, Tfeema	Cheema	Ootchga
Hail	Setkva		
Lightning	Elva, Elvareba	Valy	Elvace
Snow	Tovlee	Terree	Moos
Ice	Kinnooly, Keenooly	Eenee	Kvarem
Day	Dgheh	Ga	Defhdwee
Night	Gam, Gamey	Zerry	Leket
Morning	Deela		
Evening	Sagamo, Mtfookhry		
Summer	Zapkhooley, Tfelniee		
Spring	Gazapooly		
Autumn	Shamodgoma		
Winter	Zamtary		
Year	Ttfeetfatee	Tfanama- tfana	Sahee
Time	Dro, Jamee		
Earth	Meetfa	Deehka	Gheem
Water	Tfkaly, Tfkhaly	Ttfkary	Veets
Sea	Zgvebby, Zgva		
River	Bdeenary, Mdeenary		Gangalits
Waves	Ghelva, Ghelvany		
Sand	Khoomy, Kveesha		
Clay	Teekhah, Talakhee		Gheem
Dust	Mstverry		

Dirt

GEORGIAN LANGUAGE.

	<i>Carduel Dialect.</i>	<i>Imeretian.</i>	<i>Suaneti Dialect.</i>
Dirt	Lapee, Talakhee		
Mountain	Keeldeh, Mtah	Keerdey	Kodj
Coast	Tfkleefnapeery, Napeera, Plato		
Hill	Sevvee, Bortfvee		
Valley	Vakeh, Baree, Velly		
Ar	Atchry, Hahery		
aipour	Ortkly, Ortkhly		
Fire	Tsetfkhlee	Datfkh- ley	Hemmek
Heat	Nakvertfkhaly	Tbeela	
Depth	Seegrmey		
Height	Seemagley		
Breadth	Seeganyerry		
Length	Seegrtfeh, Seegfay		
Hole	Nakvrety		
Pit	Ormo		
Ditch	Ruby, Tkhrebly		
Stone	Kva	Kooa	Kva
Gold	Okro	Mokro	Oker
Silver	Bertfkhlee	Kvartch- kheely	Bertfkh- leh
Salt	Mareely	Joomy	Gheem
Miracle	Sakoorvely		
Forest	Tkeh, Tkheh, Tenkeh		
Grass	Balakhee, Teeva		
Tree	Tkhertkey, Khay	Tkah	Tfkhekka
Pole	Palo, Margheely		
Verdure	Mtfvaneely, Tsvanveely		



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